

The Baptist Record

"THY KINGDOM COME"

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State W. M. U. Convention, Hattiesburg, April 12-14, 1921, Come Everybody

Dr. Crumpton in his "Memories," says: "A mission sermon without a mission collection following, does but little good."

Rev. S. P. Poag, once pastor at Biloxi, has located at Whiteville, Tenn., where he becomes pastor.

Dr. W. D. Powell is in the midst of a two weeks' revival with Pastor Whitfield at McComb. He is being used everywhere wonderfully used of the Lord.

Enlistment man A. L. O'Bryant makes the suggestion that people do without one meal a day till the first of May and give the worth of it to the campaign.

Those who furnish milk to the people of Jackson must be on their guard to have it sanitary for the next three weeks as an inspector will be on the job for that length of time.

The Senior B. Y. P. U. of Griffith Memorial church reorganized with 50 regular members present by electing Robt. Ross as president and Harmon Riffin as vice-president. They have a live bunch of young people.

Among the students at the Seminary in Texas who will be ready to return to Mississippi in May is Bert Winstead. He was pastor in the state before going to the Seminary and will be welcomed back.

Dr. A. R. Bond, editorial secretary of the Education Board at Birmingham, Ala., wishes the names of all boys and girls finishing high schools this year. Send them to him at 317-319 Jefferson County Bank Building, Birmingham, Ala. This is in the interest of our young people.

Evangelist W. E. Farr reports a great meeting at Deadebona, Texas. There were eighty additions, sixty-four of them in profession of faith.

Yazoo County Sunday School Convention meets the third Sunday in April instead of fifth Sunday in May.

If you are going to the convention in Chattanooga write to Mr. Emmett H. Rollston, chairman Assignment Committee, and get your room arranged. Reduced rates will be made on railroads on the certificate plan. Special coaches will go from Jackson, possibly a special train.

The Mississippi Childrens Home Finding Society in Jackson has in the Receiving Home, eleven girls, ages from four to eleven, and five boys, ages from four to seven, whom they wish to place in good Christian homes. If interested write to Rev. Jno. L. Sutton, Mgr.

Old students of Mississippi College at Clinton all knew Captain Lewis whose home was in Clinton longer than almost any other man in the town. He was captain of the Mississippi College Rifles and made a good soldier in the Army of Virginia during the civil war. He passed away at the age of 86 on March 30th.

A monarchist coup in Hungary was a failure last week when former Emperor Charles of Austria-Hungary passed through from Switzerland and arrived at Budapest, the capital of Hungary. He demanded the throne of Regent Admiral Horthy who declined to give place and Charles retired without further ceremony. He and his family will probably move their baggage to Spain. Austria is a bankrupt republic and Hungary clings to the monarchial form of government.

Rev. G. W. Riley, pastor of Griffith Memorial church, will begin soon a series of revival meetings in Missouri, the first meeting being with the First church at Lockwood. Prof. J. A. Brown, the great soloist and harpist, may join him there.

Mrs. P. M. Naron, of Maben, sends check to renew her subscription. She has been a reader of the Record for many years and now that she cannot see to read, she still wants the paper in the home. She says when her renewal fails to come in we may know she has passed over the river.

Dr. Jas. B. Leavell has just closed a two weeks' meeting in his church at Houston, Texas, with 309 additions. They have held the last service in the old church which will give way for the great building which will be begun immediately. On Sunday April 3rd, there were 121 additions to the church.

Pastor Jas. B. Leavell of First Church, Houston, Texas, wires: "One hundred and two additions in a day is the record of First Baptist church of Houston for March 27. The church is in the midst of a two weeks meeting which will close April 3. The pastor is doing the preaching. They move to city auditorium on April 3.

Pastor G. W. Riley of Griffith Memorial, Jackson, has stated a five months go to church movement in his church. Cards are distributed with the pledge to cooperate to be signed and a record for each Sunday to be kept. Already it is bearing fruit, and the pastor believes that he will preserve the fifty per cent standard. The attendance at prayer meeting is also kept as a part of the record.

Dr. M. K. Thornton proposes to return to the pastorate and will retire from his position as superintendent of the Mississippi Baptist Hospital May 1st. He is one of the best preachers and best pastors in the State and the church that secures his services will be fortunate. He has a fine record as pastor at Starkville and at Main Street church in Hattiesburg, as well as at Bessemer, Ala., and Marlin, Texas. His heart has turned back to the pastorate and we cannot afford to lose him from Mississippi.

April 1st, was Field Day at Clarke College. The forenoon was given to literary contests, most of which were of a high order, quite a good deal of rivalry developing between the classes. The afternoon also was a series of vigorous athletic contests under the direction of one of the professors. The spirit was fine and the performance would have done credit to any school. The department of Domestic Economy also had a good display and a live contest. Dr. Carter and his associates have reason to be much gratified with the session's work.

In a personal letter Dr. W. C. Tyree who has resigned at Greenwood, tells of his great affection for the church and people of Greenwood who have shown him and his good wife so many evidences of esteem and appreciation, and his regret in parting company with the brotherhood of Mississippi. We sincerely regret to give him up. He has entered heartily into all the plans of work in Mississippi and has taken a good part in it, his church leading the whole state in the 75 Million Campaign. He goes the first of May to North Carolina for a visit and will resume work as the Lord leads.

The Columbia Baptist Sunday School, T. L. Holcomb, pastor since October 1st, when this year began, has delivered 140 diplomas and seals to those who have done the work and stood the examinations in the Teacher Training Work. Brother Holcomb and the Columbia church have a record for this kind of thing and outside of a college community we do not know where it can be beaten.

The Dallas World has a live all-church weekly. In a recent number was the following from Dr. Geo. Truett, to young preachers: "Stay by the great, central, fundamental themes of the Bible. Much of the preaching of today is too newspaperish. (Devoted to the passing, current questions of the day.) Christ's preacher should take the far look as well as the near look; his message should take hold of eternity as well as of time.

Pastor W. A. Hewitt was assisted by Rev. Zeno Wall in the First Church, Jackson for two weeks. It was a great meeting in which 119 people united with the church, more than half of them by baptism. Great crowds attended and were mightily helped by the good preaching. The singing was led by Mr. Cumbee of Dallas, Texas, and was spiritual and uplifting. The pastor's heart is glad and the people are lifted to a higher plane and with larger vision will do a greater work.

A long trip by day and by night. But like good butter, it was "worth it." We reached Rienzi early Sunday morning. In a Ford with three "other Negroes," who were needed to prise us out of the mud we got into in a mile or so of Antioch church where Brother Crawford is pastor. Footmobile took us the rest of the way. But we got a chance to preach to appreciative people on the campaign. Then after dinner in a hospitable home a mulemobile brought the preacher back to Rienzi, where he preached at night and got a few subscriptions to the Record. The church had been blown away three times by cyclones. The weather and the preacher were threatening at night and the prudent people mostly stayed at home. But Pastor Jarman says the church will fulfill its pledge to the campaign. All night on a day coach and we are back in the office as chipper as ever.

"Lies" is the striking title of a new book by an Englishman who seems to be a clergyman of the Anglican Church, although his language is close kin to that of Billy Sunday. However, he is a not an imitator nor an adherent of traditions. He is a thoroughly honest man whose language and mental machinery and theology have all been through the war. The things that could be shaken have been thoroughly shaken and some of the things that cannot be shaken have suffered severe shell-shock. He was a chaplain in the British Army in France and he hasn't gotten over it. The book makes you think of some magnificent building which has been shivered by a fearful explosion. Well, some things needed shaking up and other things will stand it. The average orthodox reader cannot follow him in all he says, but there is much that is good and true in "Lies," and what is not true will set you thinking. The series of chapters gives a unique discussion of the present day topics in industry, morals, politics, religion and theology. He examines them all with pick and crowbar. One reviewer says it is the most remarkable volume of the most remarkable preacher of his day." But that depends on your point of view.

AN INTERVIEW WITH A METHODIST PASTOR
AND A TRAVELER.

BY PRESIDENT E. Y. MULLINS,
Southern Baptist Theological Seminary, Louisville

During our tour of Ireland, Dr. Gambrell and I were the guests at a luncheon given by the evangelical pastors in Cork. I sat next to a Methodist pastor on one side and a Presbyterian on the other. In the course of the meal, the Methodist asked me this question: "Do you have in America the same practice among the religious denominations that we have in the British Isles?" I asked him to be more definite and tell to what particular practices he referred. Then he said: "In the British Isles there is little denominational loyalty among large numbers of church members. Many of them will join any church which is convenient. A Methodist will join a denomination of any other name without hesitation, and the same is true of members of those denominations. Convenience seems to be the only principle of selection."

I told him that in America there was much greater denominational loyalty. Then I asked him what he thought of the practice. "Oh," he replied, "the results are as bad as they can be. A given denomination is often at a loss as to who are its real constituency. Mission boards are at a loss as to their supporters, and denominational statisticians scarcely know whom to count. The practice is in every way weakening. Members who drift around in this way soon lose their loyalty to any particular denomination, and amount to little in the Christian life."

I was much impressed with the vigor with which this Methodist brother expressed himself. He was confirmed by the others near me at the table.

There is a diluted type of loyalty in church and state which is next to nothing in power and value. A little later, on the train to Paris, Dr. Gambrell and I met a very well educated man who seemed very loath to tell us what country he was from. He said he was an "Internationalist," and that one country was as good as another. Finally he let it leak that he was a Scotchman, but did not attach any importance to the fact. He believed in the "brotherhood of man" and that, he said, made him a member of "all the churches of all names." When we inquired into his missionary and benevolent gifts we found that practically they amounted to nothing. It was evident from his evasive answers that his religion, like his patriotism, was so broad and comprehensive that it was without force.

From these two interviews I have drawn several conclusions:

1. Loyalty must have a definite object if it is worth anything. A neighborhood dog or a neighborhood cat is a nuisance. A dog or cat must belong to some one home. Otherwise somebody will soon kill it. A man who loves the wives of all his neighbors equally with his own is in the same class as the neighborhood dog or cat. A Christian without definite attachment is the cheapest of "cheap John" Christians.

2. The atmosphere of the times in which we live is unfavorable to a strong denominational loyalty. The tendency is to undermine loyalty in the interest of practicality. But the weakening of loyalty is most destructive to practicality.

3. Baptists must keep the fires of loyalty burning by teaching and preaching a complete New Testament faith and program. Loyalty to Christ means loyalty to the New Testament, loyalty to the doctrines of grace, loyalty to the doctrine of the churches and the ordinances. Loyalty to Christ means loyalty to the Great Commission in all its parts and a worldwide program of missions, education and philanthropy.

For the benefit of his own church and any other who may like to attend, Pastor Owen Williams of Forest had last week a Bible School whose program included several preachers in the state. "It was a good preparation for the revival which comes in April and will help the spiritual life and missionary interest of the church."

INDEPENDENT AND IRRESPONSIBLE
APPEALS.

J. F. LOVE, COR. SECY.

From time to time for several years the writer has warned our people at home against the appeals of foreigners who visit or correspond with individuals and churches at home, yet much money has been thrown away on the strength of those appeals.

In my hands while I write is a letter from a Southern banker who says:

"Today I received the enclosed letter from —. This is the third letter I have received from him in twelve or eighteen months."

"As you will notice by the envelope in which the letter came it has been forwarded from my former home in —."

"I have never heard of this man before. It occurred to be that he might be an imposter. I would not think that any missionary of any denomination would be asking for money promiscuously as this man is doing."

"It is an imposter, the country at large ought to be advised to ignore all of his appeals."

"I submit this letter for your perusal for what it may be worth. I would not think that any mission board would sanction a missionary trying to raise funds as this man is doing."

"Yours very truly,

Cashier."

The letter which the above correspondent refers to was written by a man whose name appears in one of the Mission Year Books as a missionary of a certain mission board. His appeal which seems to be sent out promiscuously asks that money be sent to him. He does not say anything about his mission board. The Foreign Mission Board of the Southern Baptist Convention has an understanding with its missionaries that they are not to make appeal to the home constituency for any object which has not been approved by the Board, and that money for objects thus approved should be sent to the Board and not to individual missionaries. In this the missionaries concur heartily. I think other well established boards have the same rule. This fact ought to be known to the Christian public generally, and such independent appeals as this correspondence refers to should be ignored and reported to the general missionary agencies. We say this in the interest of Foreign Missions and for the protection of the home constituency which is ready to support good causes and to whom these causes ought to be ratified by responsible parties.

One great advantage of our Baptist World Program is that it enables the Foreign Mission Board to furnish information to our people concerning appeals from any country in the world and protects them from unworthy men and spurious appeals.

One great claim upon contributors to the present 75 Million Campaign is that the objects to which they are contributing have been reviewed carefully by the denomination and their validity and need well established. My advice to our people is that they send their contributions for all benevolences and philanthropies through regular denominational channels, and thus help to take care of legitimate claims upon us and protect themselves against possible impostors.

Every subscriber to the 75 Million Campaign can pay his pledge confidently assured that his money will be used for good and needy objects by those who are answerable to the denomination and a church of Jesus Christ will get credit for it.

The Philadelphia Presbytery, one of the largest among Northern Presbyterians voted against going into the proposed organic union of all Protestant denominations on a minimum of creed. If we remember correctly this plan originated among Northern Presbyterians and if they repudiate it, as it seems likely they will, it will go the way of the Interchurch World Movement.

KEEPING FAITH WITH GOD AND MAN.

L. R. SCARBOROUGH

Dr. Gambrell says, "My pledge to the 75 Million Campaign is a covenant between me and my God and an agreement between me and my brethren in a great cause and that all the causes dear to me and my Master are involved in my keeping faith in the payment of my pledge." These were among the last words of our greatest Baptist leader just before he was stricken in his recent sickness.

These are solemn words and are true in their expression of the relation we all bear to our pledges. This put payment as a solemn and sacred duty and neglect to pay as a very serious matter. Will any of us fail to keep faith with God and our covenants with each other? Surely not if it is within the bounds of possibility to avoid it. No trivial matter should cause any of us to thus sin against God and men.

THE DIVIDENDS ARE GLORIOUS

The dividends thus far brought in from our investment of nearly 17 million dollars already paid and spent justify the payment of further millions. Five hundred and fifty-four schools, 18,000 students, 16 hospitals with 205 patients, 7,000 baptisms, 450 missionaries, more than 100 more ready to go, a spirit of revival everywhere, the open door of 12,000,000 in Europe, all this and more, on the field.

Around 2,500 missionaries and evangelists at work under State and Home Boards in the home fields, with 115 schools, around 39,000 students, great enlistment work, wonderful benevolences in 16 hospitals, 17 orphanages, great Board of Relief to aged ministers, with \$700,000 coming to this already in the campaign, all of the work of the Sunday School Board, W. M. U. and B. Y. P. U. agencies going everywhere winning, enlisting and training our young, all this and more to encourage, with 175,000 baptisms among our churches last year. My, my, what rewards for labor! What glorious dividends for our investment!

THINGS BETTER THAN MONEY

There are many by-products of this campaign brought in which you cannot tabulate. But they are our gain and constitute our working capital and eternal source of power in all the future. Here are some of them:

1. A strengthened, inspired, heroic leadership—preachers, laymen and women.
2. A great denominational solidarity, giving us a unified front, a force of tremendous power for the tasks ahead.
3. A world vision of Christ's kingdom and our responsibility in it.
4. A new appreciation of all our Boards, Secretaries, schools and other institutions.
5. A new emphasis on evangelism and soul-winning, a new and deeper love for a lost world and a larger appreciation of spiritual values.
6. A more conquering faith in God and His gospel to save, keep and build His people. Red seas, swollen Jordans, Jericho walls, lions dens and fiery furnaces no more halt or hinder God's conquering Baptist army.

We have made a glorious investment and the returns are encouraging.

THE TIME IS SHORT

Just a few days to May first. What will the story be? Will Southern Baptists fail? Surely not! Shame on us if we do. We do not fail. We are able to win. If we will sacrifice, we will more than win. Just a few days! Make every one of them count toward victory!

LEADERS LEAD

I am thinking of the 11,000 active Baptist pastors and multitudes of laymen and women leaders in the South! What a host of God's chosen ones! Will they lead now? Will they allow their churches to fall? God forbid! Oh, Southern Baptist leaders, lead now, lead heroically, lead in faith, lead in sacrifice, lead for your Master would have you lead; lead, for souls are dying, the sick are suffering, orphans are hungry! This world, bruised and sick in sin, needs your leadership now. Lead on to victory for our leader, Christ's sake!

THE INDIAN COUNTRY—(South Mexico).

By T. B. Ray.

They claim down in South Mexico, that you do not see the real Mexico until you see the Southern portions of it. One is inclined to believe the statement is true. When we landed in Mexico City, the capital of the Republic, eight hundred miles south of Laredo, Texas, we realized we were indeed "away down South."

Even in this cosmopolitan city, we could see that there was a larger percentage of dark-skinned people of the Indian type than we had noticed further north. We soon realized we were in "The Indian Country." There are many Indians in the north, but the proportion is much greater in the south. Out of a total population in Mexico, 38% (about six millions) is estimated to be Indian, 43% is of mixed blood, part Indian and part European, 19% are pure European blood. Of these wonderful people, whose history extends back more than a thousand years, we may write some day. It is a marvelous story of a high state of civilization and a record of endurance unsurpassed. In this article we will confine ourselves to a narrative about our own work in South Mexico.

Mexico City.

Mexico City is the most interesting city on the North American continent. Reminders of its long and wonderful history are evident on all sides. The relics of its ancient sculptures and carvings gathered into the National Museum, make that the most fascinating museum on the Western Hemisphere. Mexico is a beautiful city in a marvelous valley. It is 7,850 feet above the sea level and flanked on all sides by high mountains, two of which towards the east, Popocatepetl and Ixtaccihuatl (try your tongues on pronouncing them) rise to the height of 17,000 feet and keep you on the qui vive to catch a glimpse of their snow-crowned and cloud-shrouded heads.

We were entertained, while in Mexico City, by Rev. and Mrs. A. B. Rudd. They are the representatives of the American Baptist Mission Society in Mexico, and hail from old Virginia. Years ago they were missionaries of our Board in Mexico. Afterwards they served in Porto Rico and have returned to Mexico to look after the work of the Northern Board in that land. They live in a good Mission house, hard by an excellent church building owned by the American Baptist Home Mission Society. The church of 400 members is self-supporting and has a bright future before it. One takes pleasure in thinking of what this good church will mean to all Mexico when the two Boards get our Girls' School established there.

Toluca.

From Mexico we climbed over the mountains to Toluca, the capital of the State of Mexico. We topped the mountain in a Divide at an elevation of 11,000 feet and then descended to Toluca, which itself is at 8,610 feet elevation. In this ride of three hours and a half, we enjoyed perhaps the most wonderful mountain scenery in Mexico.

Our devoted missionaries, Rev. and Mrs. C. L. Neal, make their headquarters at Toluca. They live in our good Mission house and are very comfortably fixed. Mrs. Neal gives herself to the healing of the sick. She has no hospital, but treats about 500 patients a month. She is doing indeed a gracious service. Bro. Neal superintends our work, which spreads over five states in South Mexico. How these two faithful workers need reinforcement!

In this city we have two good school properties. In one of these formerly we had a Boys' school and in the other a Girls' school, but on account of the Revolution, both of these schools had to be closed. They cannot be reopened until we can send out other missionaries for that purpose.

On the night we were in Toluca, we enjoyed a most delightful service in the church. I spoke, through Bro. Neal as interpreter, and when we had concluded there were six professions of faith. Afterwards Bro. Neal baptized six others. The Spirit of the Lord was upon the meeting with power. There were many people in the audience

who had come into the service for the first time. We are particularly interested in two young women from the State of Guereiro to the South. They had never heard a Gospel sermon before. They had just finished a pilgrimage to Guadalupe on the outskirts of the City of Mexico the greatest Catholic shrine in Mexico. In order to reach their goal, they had ridden into Toluca on horseback, a journey that required eight days. At Toluca, they boarded the Ry. train for Mexico City, three hours and a half away. After visiting the shrine, and making their offerings, they had returned to Toluca, where they were visiting their uncle, who happened to be a member of the Toluca church.

The Huerta family, to which these young women and their uncle belong has an interesting story. About five years ago the first of the brothers moved to Toluca. His wife fell sick. He took her to Dr. Neal for treatment. Dr. Neal cured her and talked to both of them about salvation in Christ Jesus. The husband became interested. He read the tracts given him by Mrs. Neal. His wife, being fanatical, resisted the Gospel, but the man became converted. After a while the two brothers moved into Toluca, and the three families are now living in the same large building. There are thirty members of these three families and twenty-one have been converted and received into our Baptist church. One of the brothers and his wife and the wife of one of the converted brothers are still unconverted. These two young women are very bitter against the Gospel and are doing all they can to lead the younger members of the household back into the Roman Catholic Church. They make opportunities for the priest to see and influence these young people. So the same old battle goes on, often discouragingly, but with promise of success for the faithful followers of our Divine Lord. Those who read this might help in the conflict by prayer. *Morelia.*

After an all-day's ride through valleys and noble mountains, we arrived at Morelia, the beautiful capital of the vast State of Michoacan. In the absence of the pastor, Bro. Arevalo, we were met by several brethren amongst whom was the young man who was supplying the church while the pastor was away on a missionary itinerating tour. This young man is of heroic stuff. During the Revolution, he desired to get to Toluca in order that he might take some classes under the Neals. The Zapatistas, the Revolutionists then dominating that part of the country, were opposed to any one owning anything. They were Socialists and proposed to divide the land among the people. They would allow no one to cross the country who was properly clothed. So this young man, in order to reach his destination, stripped himself to his underclothing, bought some sandals and secured a man to carry his bundle. He finally made, after three days, his entry into Toluca and took up his school work. His courage in getting to Toluca has been manifested a number of times in the manner he has of handling the rough elements who sometimes attend our church services.

Mrs. Arevalo, who was formerly Miss Susan Jones, a missionary of our Board from 1905-11, and who taught the schools in Toluca, showed us every attention. We stayed at the good missionary house and enjoyed a delightful service in the church with our people. We were particularly interested in visiting the old College San Nicolas, which was established in 1544 by the Spanish

It is the oldest educational institution on the Western Hemisphere. Here Hidalgo, the leader in the Revolution of 1810, was educated and after became President of the institution. Other great men have gone forth from this school. It is still a great power in the State of Michoacan. *Guadalajara.*

Our ride from Morelia to Guadalajara was one of the most interesting we took on the whole trip. We boarded the train at Morelia at six o'clock P. M. and spent the whole night on a day coach. We traversed one of the most bandit-infested regions now existing in South Mexico. During part of the night the train was crowded so suffocatingly that we took refuge on the platform.

Indeed we rode about four hours on the rear platform. We reached Guadalajara in the early morning.

Guadalajara is the second city of the Republic of Mexico. It is located in a vast and fertile valley. It is a beautiful place and beautifully kept. We were greatly interested in the new church which Bro. Neal is just now completing in Guadalajara. It is the best church building we have in South Mexico. There worships in it a very vigorous congregation which has Apostolic fervor and which is doing a great evangelistic work in that large city. The Guadalajara church is self-supporting. The Board was practically carrying the entire expense of the work in that church two years ago. The pastor and people waked up on the subject of tithing. They took over their own support last year and closed the year with fifty dollars in the Treasury. They are proposing now to found other missions within the limits of the city and press forward the work of telling the story of Christ.

The main need now in Guadalajara is a good school. In fact, we ought to have two schools,—one for the boys and one for the girls. Our cause is prospering very greatly in the Guadalajara region and we must not only have the evangelizing work carried forward, but on account of the dense ignorance existing in this region as well as other regions, we must have schools to bring in enlightenment. The fact that almost 90% of the people cannot read is a sufficient argument for the establishment of schools. There are nine towns of between five and eight thousand inhabitants in which we have work in this Guadalajara region, in which there isn't a school above the fourth grade. These communities might be said to be above the average.

At Guadalajara we came across the path of Mrs. Winterround, a Christian with a most interesting story. She lived years in Oaxaca. She was of Spanish blood. Her husband was English and a miner. She was so devoted to the Virgin that she would go to the church early in the morning to pray to the Virgin and remain there so long she would have her breakfast brought to her. She was finally converted to belief in Jesus Christ as her Lord and became just as faithful to our cause.

She went to Guanajuato and helped to establish a Baptist work there. She filled the place of city missionary, while her husband worked in the mines. When the Revolution closed the mines in Guanajuato, she moved to Guadalajara and began to bear witness among her neighbors. The wife of the mine-owner was converted and several others were led to Christ through her testimony. One of these converts had been a Spiritualist medium. She also played a very prominent part in the winning of Francisco Echerman, who is the most effective layman we now have in the State of Julisco. Since her husband was employed in the Cinco-Minas, she spent a part of her time in that place, where she and her daughter won so many people to Christ that they called her a missionary worker and a church was organized. After her husband died, she lived with her daughter in another mining section and they are doing a fine and characteristic work. Just before we were in Guadalajara these two good women came into Guadalajara to bring their tithes to Bro. Neal, the missionary. Wherever she goes, she talks her religion. She says that she may be imprudent at times, but she simply cannot help talking her religion and the scores that she has won to Christ bear beautiful witness to the effectiveness of her flaming evangelism.

From Guadalajara we turned our faces homeward. We stopped in Mexico City and from there proceeded to Richmond.

The next article will be upon *The Religion of Mexico.*

In Alabama there is a State Pastors' Council for helping pastorless churches and churchless pastors to get together. But it doesn't appear from the report of the secretary that the churches are wanting pastors. There are some churches, and they are not all in Alabama, which seem to think they are saving money by doing without a pastor.

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EDITORIAL.

THE IDEAL AND THE LIFE.

WHEN we read what Paul says about not being disobedient to the heavenly vision, we may say how could he afford to be disobedient, for the vision was so clear and overwhelming. To have failed would have been to have violated every conviction and been untrue to his inmost self. The only way to preserve his integrity was to be obedient.

But for ourselves. We, why we have had no such vision. We have never seen the Lord of glory revealed above the brightness of the noon-day sun. We have heard no voice from the heavens speaking to us and telling us what to do, or reproving us for what we are doing. How can we be expected to live upon a high plane or perform a worthy part in the world's work, the work of the kingdom. Most of us are very common place men and women and are inclined to think ours a very common place task.

But the Lord Jesus has a message that reaches down to us and fits our case. And it is a very practical message. It will serve us as well as Paul's vision served him. It was given to us by the Lord Jesus himself and so fitly meets our condition and the condition of every man that it has come to be known the world over as the "golden rule." Most people are fond of quoting it. But that does not always mean that they have burrowed into its meaning or have sought to embody it in their lives. We are more fond of quoting it for the benefit of other people than of reading it to ourselves.

But here are his words, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Now anybody can see how just it is in principle, how universal in theory, how compliance with it will satisfy every demand of the law and every exhortation of the prophets. But we are in danger of missing the practical point of the golden rule, namely, "even so do ye also unto them." This is for us not being disobedient unto the heavenly vision. This is to live up to our ideals. This is to preserve our integrity. This is to be true to the clearest light that we have and to follow its gleam wherever it may lead us. This is to be true, to preserve truth in the inward parts. On the other hand not to do this is to part company with the light, and with our own ideals, our own integrity.

Notice how it is a standard that is applicable to every man without exception, and a standard which it is possible for every man to live up to; one that every man must live up to or part with his own sense of truth. The Lord descends here to our level. What would you like for others to do to you and for you. You generally have a very clear and practical conviction as to that. Exactly what you would like done for you, now do that for

somebody else. This is not negative; it is not simply not doing to others what you would not like done for you, but it is doing what you would like done. Go and do it. You will have to get up and go and do it. It is not simply wishing them well. It is doing for them the thing which you would like some to do for you. Are you willing to give it a trial. It will make life different. It will make the world different. It will surprise your neighbors and be something new for you.

BEGIN NOW.

In many ways the 75 Million Campaign has been a mighty blessing to our churches. This is not the time to enumerate them. But in one matter it threatens us with a danger. And this is what this article is meant to guard against. Before the campaign began many of our churches in Mississippi, as in some other states, had already adopted the budget plan of offerings. That is they had included all the items of benevolence, missions, and education in one sum. Contributions were made to all of them at the same time, the money being distributed to each object by the church treasurer on a fixed ratio which the church itself had determined. Many of the churches also had made it a part of the plan to make this offering regularly once a month, or in case of churches having preaching every Sunday, once a week. This was beginning to work excellently and the growth in every way was gratifying.

It was not necessary for the 75 Million Campaign to interfere with this plan, but in many churches it did. The only necessary change that the campaign brought was that there was a uniform ratio of dividing the gifts to all objects, instead of the church making its own ratio of division. All churches now accept and adopt the ratio of distributing gifts suggested by the Southern Baptist Convention. On this plan the church treasurer does not divide them up and send them in separately. But he sends to the State Mission Secretary, who divides up the gifts according to the agreed ratio and sends the money to the several objects included. It simplifies book keeping and all the work.

But the danger of trouble in our work comes in at another point, namely: Whereas the churches had in many cases adopted the scriptural plan of giving every week as God had prospered them, some of them took advantage of the opportunity given on the pledge cards of making the pledge payable annually instead of weekly. It meant a fearful drop in our regular contributions and the cause is now seriously crippled and suffering as a consequence of it. It is like the Irishman who was holding to a pole and several friends were hanging to him. He called to all below him to hold on tight for he had to turn loose to spit on his hands. There was a fearful drop. That is what happens always when you turn loose an every-week plan of giving, which is according to God's word, to get hold of a once a year giving which is in order that we may use the Lord's money in our own business.

Now if we are to get on the right basis of operation and stay on God's plan of work, we must turn to the every week habit of bringing to God what is his. The religious division of time is by the week. All others have some other reason for their periods. If we are going to do this we must begin at the beginning of the year and not wait till the end of the year. Our Southern Baptist Convention year begins with May 1st. It will soon be here. If you as an individual expect to do this, of if your church is to do it, there must some consideration and decision. The time that remains is none too long to get ready for it. Let's start right; and let's begin now. What will your church do about it? Somebody has to believe in the righteousness of it and make a start. *Begin Now.*

BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. *Watch it grow.*

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalcheste	Tippah
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Aleorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Mendenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Oyka	Pike
Greenville	Washington
Hermanville	Clalborne
Roxie	Franklin
Drew	Sundowner
Cemo	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Clalborne
Batesville	Panola
Flora	Madison
Sardis	Panola
Magee	Simpson
Forest	Scott
East Moss Point	Jackson
Kewanee	Lauderdale
Salis	Attala
Klin	Hancock
Liberty	Amite
Magee	Simpson
Pelahatchie	Rankin
Tylertown	Walshall
Gay St. Louis	Hancock
Camden	Madison
Coldwater	Tate
Tchula	Holmes
Baldwyn	Prentiss
Pittsboro	Calhoun

"Christ is the solution of all our problems. He is the answer to the universal questions such as the character of God, the proper relation between God and man, the proper relation between man and man. Is there anything beyond the grave? Christ is the answer to all questions that need to be answered, the solution to a thousand problems that need to be solved, the cure and one only sufficient cure for the ills and sins of a sorrowing and suffering world. He would save men not only for the world to come but for the world that here and now is. Preach Christ in every relation and circumstance of life."

An interesting incident in the subject discussed by the Dearborn Independent, Henry Ford's paper, is the arrest recently of newsboys in St. Louis for selling the paper. The circulation manager of the paper is defending them in the courts and says he will defend all such through the supreme court of the United States. A prison is no argument against an opinion, and those who are attacked in the public press will do better to disprove the statements of opponents rather than silence them by fines and imprisonment. We have had no special sympathy with the attack made by Mr. Ford's paper on the Jews. But we have less sympathy with legal penalties as a method of answering the attack. This arrest of the newsboys seems to be because of a recent ordinance passed in St. Louis prohibiting the sale of any publication defaming any race or religion. It is on a par with the people of Philippi who imprisoned Paul, and those in Virginia who imprisoned Baptists. It gives us a taste of the law that has been proposed in the United States Congress forbidding any published reflection on any religion or race. The weapons of truth are open discussion. What cannot stand that is not truth.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

Identification Certificates

If you expect to attend the session of the Southern Baptist Convention which meets in Chattanooga May 12, 2:30 p. m., and desire an identification certificate which will entitle you to reduced railroad rates, please write me at once, enclosing three cents, and I shall be glad to mail you a certificate. It will save you about one-fourth of your railroad fare. If you hold a clergy permit, the certificate will not be necessary, as you will obtain the reduced rates anyway.

Enrollment Cards

If you are entitled to be enrolled as a delegate to the Southern Baptist Convention and desire an enrollment card from this office, write me at once and I shall be glad to fill out the card and mail it to you upon receipt of 3 cents.

Treasurers, Send Money at Once

You will confer a favor upon the workers in the office if you will send the money in as fast as it is collected. This will enable us to show what Mississippi has done for the year. You will save us extra labor and extra expense. The churches will be credited in due time. Do not wait until the end of the month to make your remittance, but send it in just as fast as it comes to you.

A Layman's Proposition

A leading layman in one of the leading churches of our state proposed in deacon's meeting that if a member could be found who had made his pledge to the campaign and given one-tenth of all he had made since he made it, had paid his pledge regularly by the month as he had promised, and was now behind on his pledge, he

(this layman) would borrow the money and pay any deficit there might be. There is something significant about this. That layman was of the opinion that if a man followed the scriptural plan of giving, the Lord would supply his needs to enable him to meet his obligations. When the last report was made he had not found one who would accept his proposition. He believed that God honored and blessed the man who keeps his vow.

Luxuries Are Not Necessities

One reason why many people are not paying their pledge is because they have come to feel during periods of prosperity that their luxuries cannot be left off. They have actually come to feel that luxuries are necessities and that they cannot give them up.

I heard recently of a man who claimed to have gone into bankruptcy and was left with only a thousand acres of farm land, some cattle, sheep, hogs and mules and \$5,000 in money. This was all he had left. But in continuing, they retained their six servants. Now these servants were looked upon as necessities. They needed them about the home. On the other hand, many people are doing their own work without these servants and are paying their pledges with not so much as a thousand dollars on hand. One man, just a few days ago who could not write his name, said that he had something to eat at home and he was going to borrow \$30 with which to pay his second year's pledge. If every man would lay aside his luxuries and look at the Lord's work as this man did, Mississippi could even now round out her second year's quota.

LIBRARY DEPARTMENT

BOOKS IN THE CIRCULATING LIBRARY—READ THEM

Title	Author	No. Pages	No. Days Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies in the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston the Pathfinder	Matthews	213	20
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30

LOANING BOOKS DAILY

Have you realized that you may read any or all of the above list of books without cost to you? Have you written for an application card?

We have already sent out books to the farthest end of Mississippi. Soon as the people know what it means, they are going to avail themselves of its privileges. It means information; it means culture; it means spiritual uplift.

It was no more than natural that Bryan Simmons should be the first to borrow a book. He generally gets in on the ground floor in every new and helpful denominational enterprise.

TIMELY DONATIONS

The Circulating Library will grow just as rapidly as the donations come in for the purchase of books. We will build up the library through donations from individuals, churches, Sunday schools, W. M. U.'s, B. Y. P. U.'s, etc. We place a label in the front of books purchased by such de-

nations showing the name and address of the donor. We use in the library not fewer than ten copies of any book purchased.

We gratefully acknowledge a cash donation of \$25 from the four B. Y. P. U.'s of the Clinton church.

ARCHIVES AND HISTORY

One of the most interesting volumes received for this department during the past week is a copy of "Mississippi Baptist Preachers," by Foster. It was donated by Mrs. P. B. Bridges, Jackson.

On a recent trip Miss Lackey secured some valuable copies of old State Convention minutes and associational minutes.

BITS OF BAPTIST HISTORY

In view of the great annual convention of the Mississippi Woman's Missionary Union next week at Hattiesburg, the following quotation taken from the State Mission report at the State Convention

held at Hazlehurst in 1875 will be of interest:

"As a means of raising funds for our work, your Board desires to make special mention of Ladies' Missionary Societies. A few of our churches have them, and they are proving most efficient helpers in our work. A number of these societies are now making regular contributions to your Board, and have given from ten to twenty-five dollars for State Missions."

At the State Convention held in Jackson in 1876 Elder J. B. Gambrell offered a resolution condemning the conferring of the title "D.D." upon brethren by our institutions of learning, and declaring said custom as opposed to the teaching of the New Testament Scriptures. The resolution was tabled, but was afterwards taken from the table on motion of Prof. M. T. Martin, and after discussion was adopted.

At the time of this meeting our beloved "Doctor" Gambrell was missionary pastor at Oxford. Special mention is made in the State Mission report of that year of his splendid work.

It was at the State Convention in 1875 that the Orphans' Home located at Lauderdale was suspended. At the time they gave up the fight the Home owned a farm of between three and four hundred acres, a three-story brick building, and had ninety children in the Home. The Baptists of Mississippi were then without an Orphans' Home for twenty-two years, or nearly as long as the present home has been established.

THE OBLIGATIONS OF A FULL-TIME CHURCH.

It is practically demonstrated in Lee county and Marion county that the full-time church in any county can solve the problem of enlistment for the whole county.

In Lee county the church at Tupelo is using its laymen to reach every country church in the county. The same is true of the Columbia church in Marion county. What these churches are demonstrating can be done and ought to be done by every full-time church in the state. These counties are among the hardest counties in the state when it comes to making such a demonstration. Marion county is right on the edge of landmarkism and has three or four landmark churches in its territory. Lee county is right on the edge of landmarkism in Northeast Mississippi and has several churches within its bounds belonging to the Judson Association which is affiliated with the Gospel Mission element of Arkansas.

As little as the pastors may think about the matter the laymen in our churches are right ready to do this class of work under the proper leadership. It is a glorious sight to see a dozen or fifteen automobiles leave the church door at the same moment, filled with laymen to penetrate every nook and corner of the county. As a rule these business men know the country people. They deal with them in their stores, their banks and their law offices; they know them in politics, in school work, and in social enterprises, and when they go out among the country churches what they have to say and propose will generally challenge these country people and lead them to respond to the task proposed.

Some of our full-time churches are well organized but they spend their force turning their own machinery and never reach farther than their own community.

The full-time pastor who fails to make use of his laymen during the month of April in the great round-up campaign is losing his greatest opportunity for service to the surrounding churches and also for the development of his own men.

N. T. TULL,
Secy. Laymen's Ex. Com.

Palestine has never had a good harbor on its coast, but contract is let for blasting and constructing a harbor at Jaffa which will accommodate great ships. Three years is allowed for its completion.

AN APPEAL FOR SOUTHWIDE INSTITUTIONS

ALBERT R. BOND,

Editorial Secretary, Education Board

The receipts of the Education Board for the current year total three-fifths of the apportionment. Also a large sum is due from the apportionment of the last convention year. This brings great distress to the Southwide institutions as their chief source of revenue is the 75 Million Campaign.

The denomination has pledged its support to these institutions which share in the work of the entire denomination in the South. Believing that the campaign pledges will be paid, these schools have assumed obligations that were necessary in order that proper equipment might be had so that their work might prosper. To make brick without straw is a requirement that we should not demand of these workers.

The Baptist Bible Institute at New Orleans and the Southwestern Seminary and Training School at Fort Worth have been compelled to provide suitable buildings and there was no way to do this except on borrowed money. The notes for these two institutions are even now past due and unless they are met soon the credit of the institutions will be greatly impaired. These institutions belong to the entire South and we cannot afford to see them fail. The Seminary and Training School at Louisville are begging that the promised funds shall come to them so that they might meet their obligations. We have invited our young preachers to study at schools of the prophets and we must provide the funds to endow the Student Fund and to make the necessary enlargements for the Training School.

Southern Baptists are beginning to realize that the gospel of grace which grants to every man the right to salvation is followed by the gospel of Christian education which seeks to train every man to make the best possible use of his life. Campaign pledges fully paid will multiply the usefulness of our schools. Be loyal to your word, to your denominational progress, and to Jesus Christ.

THE PURPOSE OF THE BAPTIST BIBLE INSTITUTE

(By B. H. DeMent.)

The purpose of the Baptist Bible Institute is to train all types of religious leaders for efficient service—pastors, missionaries, evangelists, church and Sunday School workers, gospel singers, women's and young people's leaders, financial secretaries, deacons and pastors' helpers.

The Institute offers 9 courses of study where sane scholarship and spiritual efficiency are welded in due proportion. First, Old Testament Exposition; Second, New Testament Exposition; Third, Biblical Introduction; Fourth, Christian History; Fifth, Christian Doctrines and Missions; Sixth, Evangelism; Seventh, Sunday School Pedagogy and Church Problems; Eighth, Christian Music; Ninth, Personal Work and Christian Activities; Tenth, Foreign Languages (Spanish, French and Italian); Eleventh, Christian Business.

The plant in which these courses are given is one of the best for its purpose to be found in the land. The present property has cost about a quarter of a million dollars, but it is easily worth three quarters of a million. Other buildings will be needed in the immediate future to accommodate the normal increase of students.

We have an Administration Building, Lecture Building, Library Building (now crowded), Women's Building, Men's Building, Chapel, besides the President's home, professors' apartments and accommodations for 40 married student families.

The members of the Faculty are scholarly, vigorous, alert, orthodox and progressive. There have matriculated this session 192 students from 16 states and 5 nationalities; 80 in the mid-winter school, a total of 272. In the form of extension work the faculty lectured to 300 in

the Sunday School Institute and to 293 in the B. Y. P. U. Institute held in our auditorium. A Correspondence Department has been inaugurated which bids fair to wield a mighty power for good in the denomination. A Southern Song Leaders Conference under the direction of Professor E. O. Sellers, head of our Music Department, is to be held at the Institute April 19th.

A very attractive feature of the Baptist Bible Institute is the practical training in Christian work. Students receive definite assignments in Christian service, and the performance of these tasks forms as important a part of their course as the studies. These activities are reported each week at the weekly report hour, and are discussed and criticised under the direction of a member of the faculty. The value of this report hour to the students cannot be over-emphasized.

The Baptist Bible Institute is to receive \$500,000 out of the 3 million dollars allotted to southwide institutions out of the 75 Million Campaign. This will serve a noble purpose in paying for property and conducting the school with progressive efficiency. Every dollar of this amount is sorely needed and a far greater sum could be used as a Kingdom investment with the promise of the richest dividends. The Baptist Bible Institute with all its needs and opportunities strongly emphasizes, along with our other southwide institutions and the missionary and benevolent objects included in the 75 Million Campaign, the present providential call and urgent appeal to Southern Baptists to be not only pledging but also paying Baptists, that our cause be not hindered but advanced.

The work of the faculty and students of the Baptist Bible Institute for last summer's vacation, so far as statistics could be gathered, makes the following encouraging report:

Churches visited	347
Sermons and addresses	2197
Professions	1307
Baptisms	1006
Letter	236
Total additions	1542
S. S. & B. Y. P. U.'s conducted	332
Individuals dealt with and homes visited	5126

Various kinds of practical activities are being carried on during the session and with marked success.

Our next quarter will open March 29th.

HOW WE ARE GETTING ON.

(William Lunsford, Cor. Sec'y.)

The 75 Million Campaign will mark an epoch in the history of Southern Baptists. One does not have to be a prophet to see this. The Campaign itself meant a new day, the recognition on the part of our churches of their responsibility to the ministry, and the assumption of a new attitude toward the wornout preachers of our churches. Not so much has already been accomplished, but we have made a new beginning, and propose to go on and on. The Campaign was an evolution, a change in the sentiments of the people from the thought of charity to that of justice and gratitude, in dealing with the retired minister.

General Relief.

To be more definite, the campaign meant:

FIRST: A guarantee of the denominations equitable treatment of the ministry from the beginning, clear through to the day of his home-coming.

SECOND: A guaranty that when he is retired, he will have an annuity or annual income, from some fund for his support. Not that the provision of the recent campaign will do that, but what it has already achieved, and what it points to WILL. Certainly no great department of Southern Baptist work has suffered in the past for the lack of purpose, co-ordination and leadership

as the one which relates to the support of the retired minister.

Total GROSS RECEIPTS from States from May 1st, 1919, to January 1st, 1921:

Alabama	\$ 23,976.16
Arkansas	4,864.04
District of Columbia	1,620.65
Florida	5,276.21
Georgia	65,637.70
Illinois	2,336.31
Kentucky	\$47,727.66
Maryland	11,500.00
Louisiana	3,940.14
Mississippi	10,630.62
North Carolina	41,335.36
Oklahoma	3,923.49
Tennessee	27,148.68
Texas	79,711.35
Virginia	78,030.16

TOTAL GROSS \$407,658.52

This campaign money, as it comes in, is equally divided between General Relief and Annuities. That is to say, we have already collected for General Relief the sum of \$205,829.16. As a result thereof, we have been enabled to greatly increase the number of beneficiaries from the States, until the list stands today near the 800 mark.

Not only has the number of beneficiaries been greatly increased from time to time, but the monthly stipends have increased until the Relief and Annuity Board will, this Convention Year, pay out more money for the aid and comfort of indigent ministers than all the States combined, three years ago. We are not, however doing what we should like to do, but we are making progress.

THE ANNUITY FUND.

This fund has now more than 500 members, and stands to pay, as an annuity \$300.00 to any member who becomes an annuitant under its provisions. This is 60 per cent of the maximum of \$500.00. Four members of the Fund have died within the past fifteen months. The widows of these men are now receiving, as annuitants, three-fifths of what their husbands would have been entitled to as men totally and permanently disabled.

Death recently claimed one of the finest of our young ministers. He held certificate number one in the Annuity Fund. His little six year old child, fatherless and motherless now, will receive an amount ranging from \$180.00 to \$300.00 per year until 21 years old.

Let it not be forgotten that with the gift of the Sunday School Board and money given by Mr. Rockefeller, the Board has now more than \$400,000 of endowment, the interest on which we are permitted to use from time to time.

Now while we have thus been able to increase the stipends of our beneficiaries from 40 to 60 per cent and have nearly doubled the number of beneficiaries since taking over the work, and have been able to provide annuities for the widows and children of those who died members of the Annuity Fund, we have really done nothing more than touch the fringe of the great problem of our work. There are hundreds and hundreds of our old preachers who are very, very poor who have never known anything of the luxuries of life, while others are still worse off and are marching down to the grave like the inmates of a poor-house.

The appeal of our Board is to the States to make good their pledges to us in the 75 Million Campaign so that we may be able to go to the rescue of still hundreds of others of our impoverished preachers by rendering them material aid and comfort in the day of their need and retirement.

The James B. Leavell Bible Class of First Church, Houston, Texas, occupies the center of the first page in the Houston Times of March 18. The class has an enrollment of 300 and meets in Queen Theatre, is organized and growing. Dr. James B. Leavell, the pastor, is teacher of the class which proposes to soon have 500 and contest honors with the biggest classes in Texas.

DAME NATURE DOES SPRING CLEANING.

Dame Nature does Spring cleaning
In a most enchanting way,
And I feel as I watch her working,
That I'm watching a wonderful play.
The wind is her vacuum cleaner,
And from each cranny and nook,
She gets all the dusty and musty things—
How clean she gets it! Just look!

The rain is the hose she uses,
And over each roof and wall,
She plays and plays it and turns it—
How lovely the drops as they fall!
There's a wonderful fascination
A wonderful story to tell
When we watch dear old Dame Nature
Work off a cleaning spell.

She puts down the loveliest carpets,
So soft, so spongy and green—
She puts up the loveliest curtains,
All lacery, tracery sheen—
I love to watch her, and learn
How she plays her wonderful part,
For she has her lessons and training
From our God of Nature and art—

—Mrs. Tessa Roddy.

WELCOME TO OUR RISEN LORD.

O Earth, if thou no Saviour had?
No tomb with living glory clad?
No Calvary? No risen Lord?
Could all thy beauties joy afford?

O, hadst thou not thy fairest dell
Should haunted be with pangs of hell:
While with them even thy deserts bloom—
And heaven-born joy dispels the gloom.

Sing on, ye choir seraphic, sing!
And ring, ye heavenly anthems, ring!
Let "Glory be to God" again
Swell forth to thrill the hearts of men.

For ere that third morn in its flight,
Had tinged the sky with rosy light,
The tomb's huge door was backward thrown,
And forth supernal glory shown.

Piercing to every shore and clime,
Through ages, down the streams of time—
Sweeping the gathered shades away,
It brightly shines on us today.

We welcome thee, our risen Lord!
An we would bear thy blessed word,
To those who yet in darkness dwell,
That they the chorus of praise might swell.

By faith thy blessings we have claimed,
And Christians after thee are named:
O, may the message that we bear,
And all our life thy semblance wear!

ARTHUR WILLIAMS

Tylertown, Miss.

A book that will make you sit up of nights; that is the kind of book we have just read by Dr. W. B. Crumpton which he calls "Memories." Dr. Crumpton has had a long and interesting career, in the States of Alabama and Mississippi, though he circled the United States and tells about it in his book. He was induced to write it by friends and many will be gratified that he undertook it and carried it through. His experiences in California, how he got into the Confederate army, the campaign in several states is all told with a racy pen. He enlisted in Mississippi and was wounded at Vicksburg. But it is not simply a personal narrative. He tells of people and churches and progress of the work. He was at one time pastor in Meridian, but his great work was as Mission Secretary in Alabama. You can get the book from the Baptist Convention Board at Montgomery, Alabama, and you'll never regret it.

APPEAL TO MISSISSIPPI

Hark, to the pleading Mission call,
Mississippi, my Mississippi;
An earnest call for one and all,
Mississippi, my Mississippi;
O, heed the cry across the wave,
Come, help us heathen souls to save,
By what you are, and what you gave,
Mississippi, my Mississippi.

O, heed the wide, wide world appeal,
Mississippi, my Mississippi;
To the great Commission let us yield,
Mississippi, my Mississippi;
O, God, in Thy righteous might,
Help us to stand for truth and right,
Help gird the world with gospel light,
Mississippi, my Mississippi.

Be strong, and in thy might sustain,
Mississippi, my Mississippi;
The righteous aim of the great campaign,
Mississippi, my Mississippi;
Repeat the story o'er and o'er,
From homeland, unto Afric's shore,
Let radiance beam forever more,
Mississippi, my Mississippi;
Then rally all, the truth proclaim,
Mississippi, my Mississippi;

Let Earth re-echo the glad refrain,
Mississippi, my Mississippi;
Remember Judson's sacred trust,
Remember Carey's slumbering dust,
An all the workers of the Just,
Mississippi, my Mississippi.
MRS. S. D. WELCH.

The First church, Providence, R. I., is experimenting in the calling of a pastor. They propose to have a pastor who will supervise all the work of the church, and beside him to have a succession of preachers, each filling the pulpit for a month at a time. We do not know of any better way to play at religion and make a mess of the whole thing. To have a man come and spout off his best sermons for a month and give place to the next preacher to do the same, having no relation to each other in the consecutiveness and purpose of their work, and none of them having any vital connection with the people or the "pastor," is nothing less than a calamity and the church will soon feel it. If they want the pastor to be relieved of some of the burden of his work that he may give himself to prayer and the ministry of the word, why don't they elect some deacons worth while or get a good assistant pastor, or as many of them as may be necessary. There was even in apostolic churches often more than one pastor, but there were no such things as "pinch hitters," in the way of hired preachers to come in on Sunday and entertain the people.

The Biblical Recorder of North Carolina uses these plain words: Every member of the faculty of Wake Forest should advise the ministerial students at that institution to go to Louisville. That may not accord with the idea that some of the faculty have of scholastic ethics, but in a matter as serious as this, ethics should be thrown to the winds. It should go without saying that no one connected with Wake Forest, in any way, should advise any young minister to go to Crozer. If there be such a one at Wake Forest, the sooner his connection with the college ceases, the better. A church will be far better off with a pastor begrimed by the smoke of Louisville than with one saturated with the poisoned gas of Crozer.

Pastor Simmons begins a meeting at Goodman March 30. Bro. S. G. Posey of Durant, will lead the singing. The Holmes County Agricultural High School is located here and many friends are interested. Former pastor, J. T. Ellis, is credited with helping to reach the full amount pledged for the campaign.

Dr. Russell H. Conwell, who made Acres of Diamonds famous is seventy eight years old and still bringing things to pass in his church in Philadelphia.

It is now against the law in Texas to lie in an advertisement. Wouldn't it be well to extend the same law to the editorial columns and the news columns.

Rev. J. B. Quin has accepted the call to Pica-yune and will be with them May 1st. They have added \$400 to pastor's salary and furnish home with water and lights. He goes with high hope and strong purpose.

"The Living Church" says that the two foremost archbishops of the Roman Catholic Church, who blessed the armies which devastated France and Belgium have been made cardinals by the Pope.

Twenty two billion for luxuries, including one billion for cigarettes and three quarters of a billion for cosmetics; that is the record for the United States. And yet we talk about hard times, particularly in times for a collection.

Time of meeting of the Southern Baptist Convention at Chattanooga, Thursday, May 12th at 2:30 P. M. If we recollect aright the children used to say: "One for the money, two for the show, three to make ready and four for the go."

Evangelist Isaiah Watson held a meeting at the camp of Stephenson Mill, organized a church with eleven members and left them with 28. He went then to Merryville, La., where there were 69 additions, forty-eight of them for baptism. He has open dates for June and July.

The copy of "God's Country" which came to our desk has been read with interest because of its love of nature. But the author, Mr. James Oliver Curwood, who thinks he has found a new religion in Nature, is a plain heathen, reverting to the worship of nature that is found in Africa and was found among many ancient people. He seems to think he has found something new because he calls birds and beasts and lice and maggots brothers, but he has just carried pantheism to its logical conclusion. The book is from the Cosmopolitan Press; price \$1.25.

Put the other fellow on the defensive. We take it this is good tactics in any sort of a fight. We will win only when we are pressing the battle ourselves offensively. No fight is won by simply defending ourselves or merely holding our own. This principle will work anywhere in life. But we are thinking now of the educational situation which is being seriously and vigorously discussed. There is a nervousness among representatives of Baptist colleges about recognition by the Southern Association of Colleges and admission into the association by conformity to the standards which the association imposes. Recently the association seems to have had the whip hand and willing to crack the whip over the heads of the colleges by putting them out or threatening to do so. We believe in high standards of the right kind. But we must be allowed to say what shall be included in the making of a high standard. Some of the things our Baptist Colleges regard as necessary in the making of the highest and best characters may not be included in the estimate made by the association. If we do not concern ourselves about adopting their standard, but in making the best standard for our own schools; if we are less anxious to get into the association there will be much more desire on the part of the association to include our schools. A little more of self-respect on our part would provoke more respect from others. It might be well to read in this connection what Paul says in Gal. 4:17. They zealously seek you in, no good way; nay, they desire to shut you out that ye may seek them. But it is good to be zealously sought in a good matter at all time, and not only when I am present with you."

MISSISSIPPI WOMAN'S MISSIONARY UNION

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ENTERTAINMENT STATE W. M. U.

The delegates to the State W. M. U. Convention at Hattiesburg April 12-14 will be entertained on the Harvard plan. Dinner Wednesday and Thursday; supper Thursday will be served at the Red Circle Building at small charge of fifty cents per meal. Wednesday for supper the delegates will be the guests of the Woman's College. The Baptist women of the Hub City are gladly opening their homes for lodging and breakfast and making every effort for the comfort of the delegates at all times. Write Mrs. H. N. Smith that you are coming and that you will be in time for the reception Tuesday afternoon at the home of Mrs. Ross. Just be on the incoming trains and we will do the rest.

CONVENTION PUBLICITY COMMITTEE.

"LABORERS TOGETHER."

Miss Lackey's book, "Laborers Together," is now on sale at the Baptist Book Store. The price is one dollar. It is well worth the money asked for it. Every Baptist woman in the State should secure a copy, if not for self, for her children or for some one near to her who should be interested in missions.

Send direct to the Baptist Book Store. Miss Lackey does not handle it. She turned the manuscript over to the publishers and she buys what copies she wishes like the rest of us.

Every railroad agent in the State is doubtless in receipt of orders from headquarters by this time that we are to have one and one-half fare to the State W. M. U. Convention in Hattiesburg. Do not fail to secure your certificate when you buy your ticket.

A CALL

I have been asked by our president, Mrs. Aven, to act as chairman of the Obituary Committee in our convention that meets in Hattiesburg, April 12-14. If you know the names of any of our loved ones who have gone on to their Heavenly Father since our last Convention, please either send them to me here, or on to the Convention that they may be included in our report. Respectfully,

MRS. J. A. LEE.

Prentiss:

Dear Miss Lackey:

I am writing to express my thanks and appreciation for your little book, "Laborers Together." I want to tell you how very much I enjoyed it. I read it straight through at three sittings, I think, picking up the book whenever I had opportunity, and am charmed with it. I think your manner of treating the subject delightful, and I believe it will do much in acquainting our people with conditions in China and especially the conditions under which our women labor.

I was greatly touched with that quotation from Miss Cynthia Miller's letter. How fine it would be if we could undertake to help her, and, yet, with the 75 Million Campaign, I don't see how we can do special work. I hope some wealthy woman will read that and give enough to make it possible for Miss Miller to more than double her labors.

Again, I was greatly touched with the incident

related by Mrs. Jewel Daniel. It lets us into the secrets of the difficulties our workers have to contend with in pagan countries.

I want to thank you again and again for writing the book. I shall be glad to recommend it to our women.

With best wishes, I am,

MRS. JULIAN P. THOMAS,
Corresponding Secretary of Virginia.

HOW CAN YOU, AS WHITE WOMEN, HELP THE NEGRO WOMAN IN A CHRISTIAN WAY?

[This paper was read during the March Week of Prayer before the W. M. U. of the Second Baptist Church. It was written by Hattie Oats, who read it herself. Is there not much food for thought in it for you and me, beloved?]

How can you, as white women, help the negro woman in a Christian way.

Friends, you have asked a negro woman a big question. But I hope you will not be as the young ruler who came to Jesus and asked the way to eternal life. When told to sell all his goods and give to the poor, went away sorrowful, because he could not do so much even for salvation's sake.

You asked this question in a Christian way? In a Christlike way?

Christ went about doing good. He would have us go with the warmth of Christian friendship and the sympathy that is born from above, to prove to the world that God still lives, that Christ still lives. That there's blessing and mercy in store for the lost. That there are hearts that feel for others' sorrows and eyes that weep for their woes and that they have but to enter into fellowship of the family of God and find welcome and blessings, more than we can tell, which shall crown our earthly lives with abiding joy and fit them for eternal bliss that is to come.

My friend, the negro woman is the same as other women. She has her problems, her joys, her sorrows, and there are times when it seems that the world is against her. Her soul crieth to God, "Oh, Lord how long must these things be." Poverty, sickness, distress, ignorance and many other things that only women know about that hurt women most. Do you know, Christian friends, that most of the negro people do not know the true meaning and sacredness of a Christian home? Do you know the system of slavery could not have lived if marriage ties and the rearing of sons and daughters as you know it and as we are learning about? How many of our young negroes fifty years ago had time to think about the duties of parenthood? It's a common saying, "As the boy begins so will the man end," and no wonder the State of Mississippi has such a large number of

I am stating some facts so we can get at the bottom of things. We realize the home is the foundation of society. It's the place where obedience to authority and the law, and above all belief in God is taught.

An ignorant mother and an indifferent father do not know these things. Our girls and women do not know how to care for themselves; as your girls do, besides she hasn't the protection of her father, brother and husband, therefore she falls prey to any man who might lust after her. There is a class of intelligent black women who could tell you many, many things that would not do to put in a paper like this.

A woman's throne is her heart, and her empire her family. As a daughter, sister, wife, mother, she needs an education as high and broad and varied as any other woman.

But you are asking me how you can help the black woman. I'll try as an humble black woman to tell you. He who loves God loves his neighbor, rich or poor, white or black, yellow or grizzled gray, and cannot fail to be just, true and merciful.

Negro children need reformatory institutions, industrial schools, better housing conditions. Negroes need to be taught to care for their health. Do you know consumption is claiming our people by the thousands. Why? Ignorance and poverty. No people can be healthy in three rooms,

no people can be moral in a place where boys and girls haven't a chance to be private.

Take our railroad station for instance. There is one room allowed for negroes. This is uninviting; the room serves as waiting room, dining room and toilet. Many of our people stand on the outside rather than go in. Oh Christian friends, do you want to help negro women to live better lives, be truthful, industrious, honest and upright? Christ loved humanity. Where there was cruelty, ignorance or misery, sympathy stretches forth its hand to console.

We need the spread of Sunday schools, day schools and play grounds for our children.

Our Y. M. C. A. needs money to further its work. These are only a few ways. There is a young Africa right here in our city.

Christ did not undertake to do His work by proxy but He came himself and associated with men in their lowest state, visited them and talked with them, comforted them and fed the hungry, healed them when sick and thereby ministered blessings to those who were in temporal need, but also bore our sickness, carried our sorrows, and was made "perfect through suffering, and now touched with the feeling of our infirmities." He knows how to sympathize with those in trouble and distress. Christian white women, you have stood far back from your black women, you have let the northern white women come between you and your own heritage, and do for these black women what you should do.

Your black mammy and your mother and grand mother understood each other. They were friends. But today the black woman and white woman distrust each other. The white woman has been told that the negroes want social equality, and the black woman resented the idea of being told that she can never be more than a wench, no matter how she works to lift herself up. And so the matter stands until each is hating the other.

The intelligent negro woman seldom meets the best white women. I believe the negro problem will never be solved by politicians or by white men nor by black men, but only the hands that rock the cradle, and they must be Christians who know God in the pardon of sin. God moves in a mysterious way, and Christian friends the war has done much for the white and the black.

I am an humble preacher's wife. I know many things about my people, and stand here today asking you to come over into Macedonia and help us. We don't want social equality but social sameness. We want to rise to your height in our own group. Give us an opportunity to make the best of ourselves. Don't you think if God meant for the negro to live in any other portion of this fair land he would have scattered them more?

The northern negro looks on the Southern negro as an intruder, and fears our ideas and customs will spoil his condition and they don't fail to tell us.

I hope what I have written will be taken in the spirit it is given, and you will not feel it is too big a task.

In my conclusion I thank you for this opportunity. There are others whom I wish could have had this place, but God doesn't always choose the high, the rich, or the learned.

Nine-tenths of the vices and miseries of the world proceed from idleness. Without work there can be no active progress in human welfare. People ought to work for God. Divine things must be in order to be known. Let us by faith rise above the world and it will shrink in size and significance compared with Christ.

HATTIE OATS.

The Watchman-Examiner says: "The only happy and efficient way to give is to give proportionately. The tithe is a good starting point. It is not a legalistic obligation, but it is a sensible method. It should never be the measure of the giving of one who can afford to give more."

BAPTIST GIRLS FORM ANTI-DANCING SOCIETY

Frank E. Burkhalter

It will doubtless be a matter of interest and encouragement to those Southern Baptists who are waging a fight against the immoral influence of the modern dance to know that a young Baptist girl, Miss Virginia Hamilton of Atlanta, has formed what she calls the Alpha Delta Sigma or the Anti-Dancing Society. Miss Hamilton is the daughter of Dr. W. Gellism for the Home Mission Board, W. Hamilton, superintendent of evangelism and is a student in Westhampton College, University of Richmond.

Feeling that she did not want to incur the dangers that lurk in the dance, Miss Hamilton talked the matter over with two of her girl friends who felt as she did on the matter, and the three resolved that they would not dance and pledged each other that they would remain faithful to their pledge. Further consideration of the matter led them to believe that possibly other young women felt as they did on the question of dancing and that possibly these three ought to give others some encouragement to take a similar pledge not to indulge in the dance. The result was the organization of the Anti-Dancing Society which one becomes a member of by signing the following pledge:

"Promising to abstain from dancing myself and to help in discouraging dancing by others, I hereby apply for membership in the Alpha Delta Sigma."

On the back of the pledge cards are prominently displayed the following five Bible principles:

1. I refuse to continue in anything which I see is enslaving me. 1 Cor. 16: 12.
2. I will engage only in that which is edifying and helpful. 1 Cor. 10: 23.
3. I will not, knowingly, become a hindrance or stumbling block to others. 1 Cor. 8: 13.
4. I dare not go where I cannot pray and ask God's blessing. 1 Cor. 10: 31.
5. In case there is doubt, I will take the safe side. Safety First. Roman 14: 23.

With practically no organization or effort, 1,100 young women of the South have enrolled as members of the new society, Miss Hamilton advises, and she hopes during the summer vacation to give considerable attention to promoting its purpose. Young women interested in assisting in the matter may address her at Westhampton College, University of Richmond, Va.

RESOLUTIONS.

Whereas, Dr. W. C. Tyree, the faithful and beloved pastor of the First Baptist Church of Greenwood, Mississippi, for the past seven years, has tendered his resignation to take effect not later than May 1st, 1921; and,

Whereas, he has announced that he cannot reconsider the matter of his

resignation and that his resignation is final; and,

Whereas, the church and its allied organizations have grown and greatly prospered under his leadership and his faithful proclamation of the gospel; and,

Whereas, his exemplary life among our people and his public ministry have been a great blessing;

Therefore, Be it Resolved by the First Baptist Church of Greenwood, Mississippi, in conference assembled:

First: That, we here and now record our profound appreciation for his untiring labors and efficient ministry;

Second: That, we shall ever hold in grateful memory the unselfish service of both Dr. and Mrs. Tyree to the church and congregation.

Third: That, as a citizen and minister he has been of great service not only to his own people, but to the city, county and state.

Fourth: That, his retirement means a distinct loss not only to our church, but to the Baptist people of Mississippi for he is wise in counsel, true to his conscience, to the Bible and God in his preaching and ministry;

Fifth: That, we bespeak for both Dr. and Mrs. Tyree the continued blessing of our heavenly Father in their future work and ministry.

Sixth: That, the resignation of Dr. W. C. Tyree as pastor of our church be accepted with regret and that a copy of these resolutions be spread upon the minutes of the church, a copy furnished to the Baptist Record and a copy delivered to Dr. and Mrs. Tyree.

W. M. WHITTINGTON,
MRS. T. R. HENDERSON,
J. R. HUGHES,
Committee.

For the last two years there has been conducted in Dallas nearly every Sunday afternoon an Open Forum at which all sorts of questions of vital interest were discussed. Last Sunday at the closing session of the season Dean Shailer Mathews of Chicago addressed the audience in the City Hall on the subject, "Can the Modern Man Be a Christian?" In his address he set forth a number of fundamental needs of men which only Christianity can meet. At the close of his address another hour was given to questions from the audience, and all sorts of questions were asked by believers and unbelievers. Dean Mathews took care of every issue raised and made it clear that, however scientific may be the mind and temper of the age, man can be saved in only one way, through faith in Christ, the Savior from sin. I was particularly interested in one man who said that for sixty years he had been trying to find God, and had been unable to get in touch with Him. In a personal conversation after the meeting I found that his attitude toward Christianity was altogether hostile. When I asked him if he had a Bible he said, "One of them things and me can't live under the same roof." It would be rather difficult for a man in that frame of mind to find God. Back of all his rebellion we could detect a desire to possess

something which he does not now have, a sense of something is lacking in his life. He finally promised to read the Gospel of John. We are praying that out of his unrest and unbelief may emerge confident trust in the Son of God. The one invitation and challenge to every such man is the answer of Philip to Nathaniel "Come and see." Come and test Jesus Christ for yourself before you deny His power to save.—Baptist Standard.

CHATTANOOGA'S HOTEL FACILITIES.

By Emmet H. Rolston,
Chairman, Assignment Committee.

In order that the messengers attending the next session of the Southern Baptist Convention may be assured that Chattanooga has large hotel facilities and is amply able to care for those who come to the Convention quite as well as any of the other cities have cared for it in recent years we are glad to furnish below a list of our hotels, the number of rooms they have and their rates:

Hotels	Rooms	Rates
Hotel Patten and up.	225	\$2.00
Signal Mountain Inn	250	3.00 and up.
Park Hotel	90	1.75
Read House	230	1.50 and up.
Grand Hotel	106	1.25
Annex Hotel	90	1.50
Northern Hotel	64	1.25
Eastern Hotel	60	1.00
Redmon Hotel	38	1.00
Ellis Hotel	70	1.00
Central	54	1.00
Majestic	17	.75
Ford Hotel	57	1.00
Glenn Hotel	70	1.25
Russell House	43	1.00
Clifton Hotel	60	1.50
Tschopik House	35	1.50

It is impossible for Chattanooga, as it would be for any other Southern city, to take care of all the messengers and visitors in the hotels. Our Hotels have promised to take care of at least 2,500 people and we are making arrangements to provide for quarters in boarding houses and private homes to care for as many more as will come, to a total convention attendance of 10,000. We hope a large number of our visitors will be content to accept assignments in the homes of our people which will be open for this purpose.

Chattanooga is a convention city. It has handled successfully as many as 40,000 or 50,000 visitors at a single time. Its people pride themselves upon the fact that nobody has ever gone away from this city with a complaint as to inability to get quarters or lack of hospitality.

People of other denominations and of no denomination are giving us their cordial co-operation in the big task that confronts us and our local committees are resolved that we will not only entertain the convention as well as it has been entertained before but that we will do it a little better.

To show our Baptist people everywhere the Chattanooga spirit of co-operation the hotels of the city are

sending an attractively printed poster card to the hotels throughout the South. These posters contain the headline "Avoid Chattanooga May 12-18." The hotels are posting this sign in their lobbies as a notice to the traveling public that for this week the hotels of Chattanooga will be occupied by the messengers to the Southern Baptist Convention.

DANDRUFF

Quickly disappears when

Tetterine

is applied. Fragrant and Soothing.

60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

TO THE BAPTISTS OF MISSISSIPPI:

Some man has said the Lord must have loved the "poor people" as he made so many of them. It seems to me the same may be said of the Baptists so I am placing my ad in the Baptist Record. I have opened a real cafeteria in Jackson where the thousands of people who visit their capital city may get the best eating at the smallest cost. Our place is easily found. Look for the sign of the "Holstein Cow." Every helper is anxious to please. Everybody meets you with a smile. Yours truly,

SWEP TAYLOR'S HOLSTEIN CAFETERIA

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

HEADACHES VANISH

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

POTATO AND TOMATO PLANTS

Porto Rico Potato Plants, \$2 per 1000; 5000 or over at \$1.75. Tomato Plants, Stone and Greater Baltimore, 500, \$1; 1000, \$1.75; 5000 at \$1.50, prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

"LABORERS TOGETHER"

By

Miss Margaret McRae Lackey

We are now in a position to fill your orders for "Laborers Together," the new mission study book—a study of Southern Baptist Missions in China. Mail orders given prompt attention. Price of book, \$1.00, plus postage, 6c.

THE BAPTIST BOOK STORE
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THE FOREIGN BOARD AND THE CAMPAIGN

I.—FACTS ABOUT A VAST AND VARIED WORK

1. The Foreign Mission Board of the Southern Baptist Convention has 417 missionaries under appointment from America, not including a great number of native preachers and workers.

2. The Board has on the foreign fields 49,659 church members, 542 churches, 11,148 out-stations; 6,834 converts were baptized during 1919; 155 churches are self-supporting.

3. Since the 75 Million Campaign was projected, we have sent out 104 missionaries, and 4 others are under appointment.

4. We have 10 theological schools, with 345 students enrolled; 544 schools, including colleges and schools of lower grade, with 18,169 students enrolled.

5. We have 16 hospital buildings and 14 dispensaries. During the last Convention year, 16 foreign physicians and 9 native physicians administered 205,098 treatments in these hospitals.

6. We have 6 publishing houses and 7 denominational papers on the foreign field.

7. The 417 missionaries are distributed as follows: China, 221; Africa, 24; Italy 2; Brazil, 112; Mexico, 12; Japan, 20; Argentina, 19; Chile, 7.

8. The Foreign Mission Board has lately accepted responsibility for work in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Siberia, Palestine and Syria. These fields are being organized for great evangelistic campaigns and for the training of Christian workers.

Think of the magnitude and variety of this great work!

II.—THE FOREIGN BOARD'S NEEDS.

1. The Foreign Mission Board needs for immediate appointment 100 missionaries to take care of its growing work. At least 400 new missionaries are needed during the next four years. We need large numbers of evangelists some well-trained teachers for schools of different grades, doctors and nurses for hospital and field work, two or three well-trained architects to plan and superintend the erection of mission buildings.

2. A great increase in literature is needed to meet conditions which have developed on almost all the fields to carry our message into territories in advance of missionaries, and to indoctrinate converts.

3. To these needs must be added the necessity for an increasing number of missionary residences for missionaries who have not yet been housed and others who are to be appointed; church buildings where they have not yet been provided and for new churches as they are organized. Land is needed for missionary compounds, church building lots, hospital sites, etc.

4. To take care of the missionaries on the field, maintain the work already in operation, supply these hospitals, and enter new doors of opportunity which swing on their hinges every day we need money. The total of our needs greatly exceed the Foreign Board's part in the 75 Million Campaign if every pledge made to that fund is paid.

5. Therefore, pay your pledge even at a sacrifice, and help the Foreign Mission Board expand its blessed work and carry the gospel and Christian ministry to millions long and sadly neglected.

III.—HOW THE ACCOUNT STANDS

The Foreign Mission Board received from Southern Baptists last year \$2,318,124.16. We have received to March, 1921, during the present Convention year \$1,078,787.95. The South has, since the 75 Million Campaign was projected, to March 1st, contributed \$3,396,912.11. On the basis, therefore, of four million dollars per year \$4,771,410.60 must be raised from the Southern States before the end of April.

Baptists, hail and hearken! We rejoice in your record and look to you with confidence. Fail not in this great thing in which you have made covenant with your brethren. Make March and April glorious!

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C.,
Richmond, Virginia.

SUNDAY SCHOOL LESSON
W. F. Yarborough, D.D.

BIBLE TEACHINGS ABOUT WORK
By S. A. Wilkinson.

Sunday School Lesson, April 19

The passages studied in this lesson do not contain all that the Bible says about work, but enough is said in these verses to make all of us more diligent and enthusiastic at the sacred task of living.

1. The Dignity of Honest Toil.

The Bible everywhere put a premium on labor. The worker is honorable; the shirker is condemned. In this passage Jesus is classed among earth's toilers.

1. The Worker and Worship.

The conduct of Jesus at Nazareth shows us what should be the attitude of all workers toward the Lord's day and the Lord's house. Workers need worship, and God's day and God's house need the workers. When we desecrate the Lord's day by all forms of worldliness and turn God's house in condemnation or even criticism, we strike a deadly blow at the day, the institution and the book that have given and will maintain all the true liberties we enjoy.

2. The Worker and Self-Respect.

Jesus was not ashamed of the fact that in his youth he had been a carpenter. Those were years of honorable toil and fitted him for the more arduous task of teacher and Saviour. Idleness in youth is poor preparation for usefulness and happiness in after years. All honest labor is honorable. It is not where we live and what we do, but what we live and work for that counts after all. Fitness and training ought to be large factors in the decision. The industries are as honorable as the professions. If each has found what he can do best, neither should despise the other. Jesus was willing to participate in the common lot of men and make all labor honorable.

3. The Worker and Honor.

Jesus was known as the carpenter. There might have been other workers in wood in Nazareth, but Jesus was the one with a reputation. Some of the things that give any worker a reputation are ability, fairness, honesty and integrity, efficiency. With Jesus there was no shirking, no botch work, no eye service, no piddling, but full and honest day's work. His work was symbolic of all that is constructive and productive in true labor.

II. The Sacredness of Honest Toil, John 5:17.

This verse is Jesus' defence of his action in curing the man who for thirty years had suffered from physical infirmity. May we not learn from this verse some of the reasons why we should work and why we should love to work. To the Christian idleness should not be the ideal condition of life.

1. Real Work Is in Imitation of Worthy Examples.

God the Father and Jesus the Son are our examples as workers. In preservation and providence, in redemption and sanctification, the Father, the Son, and the Spirit are continuously employed. There is no idleness in the Godhead. How can a

Christian be willing to be idle or inactive when the world is full of dire need calling for relief and burdened with problems that will not be solved or even handled properly except by the wisdom and labor of consecrated Christian men and women?

2. Genuine Work Is the Expression of Religious Conviction.

Jesus had a sense of perfect fellowship with the Father, and in His work had the profound conviction that He was doing the will of His Father. Every Christian ought to be able to say, "I am doing what my Heavenly Father wants me to do. My task whatever it may be is God given and therefore sacred."

But however deep the conviction may be that I am doing God's will in my every task, I have not given full or adequate expression to my religious conviction until I have undertaken the distinctly spiritual task of helping to bring the world to Christ. Specific spiritual activity is the obligation and privilege of every Christian. Some are called to the spiritual task exclusively, but all must render personal service here. When the servant who has been plowing or keeping sheep came in from the field, the master said, "Gird thyself and serve me." Our ordinary task in home or shop or field or office does not discharge our full duty; there must be specific personal service rendered directly to Christ, in pressing the claims of the gospel upon the hearts and consciences of men.

III. The Obligation of Honest Toil, 2 Thes. 3:6-13.

Paul's preaching at Thessalonica created much mistaken expectation as to the second coming of Christ on the part of some of the people. To correct the faults growing out of this ill-timed hope, the Apostle writes the words of our lesson. He wants them to know that work is a God imposed duty, and gives his reasons.

1. His own Example.

While he was at Thessalonica he labored day and night that he might by his own example counteract the false expectations of some of the brethren. He was as enthusiastic a watcher for the personal return of Christ as any of them and yet he labored diligently. Then as an apostle he had the right to live without manual labor, yet he worked, not because he had to, but because he wanted to. High purpose can be joined to hard work.

2. His Command.

He had the right to command the church members to work. No religious sentiment excuses from honest toil, nor is one spiritual obligation a contradiction of any other. To watch and to work are equal duties.

3. Their Own Needs.

As every one had to eat it was not fair for any who could work to quit and abuse the hospitality of those who continued to work. Each should provide for himself.

4. The Disorder Growing Out of Idleness.

The idlers got out of line. They became unreliable, selfishly independent, shirkers, objects of charity, busy-bodies, strife breeders. Idleness or inactivity due to prosperity is a burden on society. Prosperity should not give release from participation in the world's work; it may

change the form of service, but workers must continue to be. Useful work of some kind is a great blessing because of the holy purpose that can be put into it, the joy of partnership that runs through it, and the restraint from mischief that comes from it.

The idlers should get to work and the workers should not be provoked or discouraged.

Resolution of Respect in Remembrance of Dr. Paul G. Pope.

Whereas, our brother in Christ, Dr. Paul G. Pope, was a loyal member of the Sunday School of the First Baptist Church of Grenada, Miss., and a faithful teacher in one of our departments, and

Whereas, God in his infinite wisdom has seen fit to take him from us by death and transferred him in his Heavenly home,

Therefore be it resolved:

First, That we the men's Bible Class of said Baptist Sunday School do deeply sympathize with the bereaved family in the loss of a faithful husband and loving father.

Second, That we not only feel the keen loss of a faithful friend and co-laborer, but a splendid Christian character of the highest standard.

Third, That though we miss him from our midst, we humbly bow to the will of God knowing that he does all things for the best.

Fourth, That he will be missed not only by our church and Sunday School, but by the large circle of friends that he had drawn around him in the only too short a time that he was permitted to sojourn in our midst. Peace be to his ashes.

Fifth, That a copy of these resolutions be sent to the sorrowing wife and sweet little daughter, a copy be sent to the Baptist Record and a copy be spread on the minutes of our Sunday School.

O. L. KIMBROUGH,
C. C. WHITE,
JOE C. MORGAN,
Committee Men's Bible Class.

GOOD HOPE.

To the Record and Readers:

Praise God in the highest for the success He has given us in our work at the newly organized church of Good Hope. By the help of His hand we now have our new house almost completed under the auspices of our generous and enthusiastic pastor, Rev. J. M. Gibbs, whom we have learned to love as a great man of the Lord's.

On the 3rd Sunday in March we had all day services, with a bountiful dinner for all.

At 10 o'clock Sabbath School opened up with 170 engaged in the study of God's word. At 11 o'clock Rev. J. F. Starnes preached a very able sermon, using for his subject, "Come, Tarry, Go". His sermon was full of the Holy Spirit. Afterwards an invitation to receive members was made when we received Bro. Sam Patton and wife, also very old and feeble Grandmother Jackson. Bro. Patton coming as a deacon.

At the afternoon hour Rev. T. C. King delivered a very interesting sermon, using as a base the qualifica-

tion of a deacon, after which the church ordained Bros. E. M. Dyar and Jesse Philip. On the fifth Sunday in May we have planned for another great service if the Lord wills.

Rev. T. C. King will preach at 11 o'clock, immediately afternoon we will dedicate our house to the Lord. Bro. M. P. L. Love will have charge of this ceremony. We cordially invite all Christian people to be present at these services and ask you co-operation in the upbuilding of this work. Always remembering us in your prayers.

A. L. SAUCIER,
Church Clerk.

REV. F. A. FREEMAN.

Bro. Frank Freeman is dead; His spirit left its tenement of clay at the home of his daughter Mrs. James Harris, in Meridian, March 1st. Had he lived five days longer he would have been 73 years of age. He leaves a wife, three sons and one daughter to mourn his departure.

Bro. Freeman was a minister of no mean ideals. He had served faithfully as pastor of churches in Alabama and Mississippi for more than fifty years, and was a good preacher and efficient pastor. The last twenty years of his life's activities were greatly retarded by high blood pressure, yet in the face of this affliction he was here and yonder where opportunity afforded to preach the gospel and do other forms of service that presented itself.

He was a specially good friend to the young preacher. When the writer went as pastor of the old Forty-first Avenue church of Meridian twelve years ago, full of ignorance and inexperienced, Bro. Freeman was like an oasis in the desert to me, because I could go to him with my difficulties and he would help me smooth them out, get down and pray with me, and send me out full of courage and determination. He made the road smoother, and the load lighter; but now he is gone, and his works follow him. As I now recall his special theme, (and he had that even as other preachers do), was "Spiritual Millionaires," "For all things are yours."

Servant of God, well done,
Thy noble warfare's past,
The battles fought, the race is run,
And thou art crowned at last.
Let faith lift up her joyful voice,

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Makes Hair Beautiful, free from Dandruff and keeps the scalp healthy.

SHUPTRINE CO., SAVANNAH, GA.
50c at your druggist's or from the

**No Soap Better
—For Your Skin—
Than Cuticura**

Sample each (Soap, Ointment, Tablets) free of Cuticura Laboratories, Dept. V, Malden, Mass.

East Miss. Dept.

A Covenant With God

Many people seem to think that our pledges to the campaign were merely an agreement between men and that there is nothing really binding in it; that they can pay the pledge if they can do so conveniently and desire so to do and if compelled to do so by some authority that they can let them go unpaid. In my way of looking at our pledges this is not only a very erroneous way to consider our pledges but it is a dangerous way to treat them.

Now let us study our vows or pledges a bit and see whether they are merely agreements between men or whether they are covenants with God. The church is the representative of God in the world—"the body of Christ." The individual members of the church are the members of that body. "Whatever is bound on earth is bound in heaven." (Matt. 16:18) Now a contract by church members is not a contract as such but it is a contract with the whole body—the church. The church being God's representative in the world the contract then is a contract, or covenant with God Himself, and heaven so recognizes it. This is true not only with the matter of joining the church, being baptized and church attendance, but it is also true in pledging or promising to performing any duty or give any amount for the support of the church or its work.

So our pledging to the campaign is a covenant with God, as well as with the church, and to fail to do our dead level best to pay them is breaking a solemn covenant with God. This is not only an awful sin, but it is also a very dangerous act. As an example of God's dealing with Ananias and Sapphira when they broke a pledge with God. Some will doubtless say that their theirs was an extraordinary occurrence. I believe their crime was no greater in God's sight than will be the crime of any one who deliberately refuses to meet his pledge to the campaign. God may not strike dead those who commit the crime now as he did then, for there He was revealing Himself to His people and teaching them His attitude toward various things; but He disapproves and will punish it none the less in His own time and way. So, we had better sacrifice to pay our pledges lest we be found fighting against God and thereby call down his judgment upon us.

In conclusion I would like to say that those members who did not pledge in the campaign are not exempted from giving to the limit of their ability to God's cause. They pledged, when God saved them and when they unite with His church, to obey His commands. So whether they pledge or did not pledge in the campaign they are bound to give just the same to the work, or else the condemnation and judgments of God are upon them just the same as upon the others. So we had better be careful how we break covenants with God.

Some have said there is no law to force them to pay. He has forgotten that "We are not under law but under grace." No true Christian needs any other law than the command of God

to move him to pay his vows. So if it takes a note of indebtedness, a justice of the peace, and a sheriff to get us to do our duties to God we are in the wrong kingdom, that is all. We do not need these in the kingdom of God, but we are impelled by the higher authority of "love to God and man." If these do not actuate us to duty we need to hear the call of John the Baptist, "Repent ye."

Notes and Comments

Miss Agnes Gardner, of Dixon, in Neshoba county, is attending the Baptist Bible Institute at New Orleans, preparing for her chosen work as a foreign missionary for which she volunteered some months ago.

Had a good all day service at Oakland church, Newton county, last Saturday. Rev. W. H. Thompson, of Newton, was with us and did some fine work. Oakland is working for victory in the campaign.

Rock Branch church, Newton county, voted to go into the county association which is to organize the fifth Sunday in May. Pastor J. W. Rooker is going along nicely with the work there.

F. M. HANKS.

This beloved brother passed from the scenes of earth in Shaw, Miss., March 15, 1921. The following day his body was laid to rest by the side of his two boys in the graveyard in Jefferson, Miss., the home of his youth.

He was a cheerful, honest and liberal christian man. His religion was of the real rather than of the showy kind, but was to be seen when looked for. He was to be found on the right side of all moral questions, and his influence was for the moral betterment of the community.

He was one of the most prominent and best citizens of our town. He was a safe business man who lived inside his income and so weathered the storms of these disastrous times.

He was a loved deacon of our church here for many years. He was a Baptist in his faith and convictions and loved his church with a beautiful devotion. Knowing it was weak he gave freely of his means to its support. Because of his warm-hearted generosity this church has been able to do worthy things for the cause of Jesus. His noble hearted christian wife encouraged him to be faithful to his church and to help it.

For several years our church was dependent for support mainly on two members. Bro. Hanks was one of them. These two members agreed to give \$10,000 each on the erection of a church building to be known as the Hanks-Walker Memorial Baptist church—a most pleasing memorial on the part of our beloved and worthy christian brother. He agreed that some of his money should continue to live and do work for God after his body was laid beneath the graveyard grasses. As his heart and life were so closely bound up in his church, it was more than fitting that he should desire a great part in building a very much needed work-shop for God that will help the cause of Jesus through the test of years.

He was full of sunshine; always cheery and seldom if ever sad. Thus

he helped to make others happy. There was no more welcome visitor in any company in this community than he.

Because he was a comparative "shut in", I often went to see him. It became a very sweet home to me. As should be the case with every husband, he loved no one on this earth as tenderly as he did his devoted companion, while she was faithfulness, thoughtful, tenderness and love itself to him. This is what makes home-life beautiful and a foretaste of Heaven.

He will be missed for his seat will be empty.

"Sleep on beloved, sleep and take thy rest,

Lay down thy head upon the Savior's breast,

We love thee well—but Jesus loves thee best.

Good night.

Until we gather about His Home,
Clothed in the robes He gives his own,

Until we know as we are known,

Good night."

His Pastor.

OBITUARY.

Like a flower plucked before it was full blown, like a meteor going down and out before it reached its full orb'd glory was the going of young Shelton Haynes.

In early childhood he lost his mother by death, and the grand parents, Mr. and Mrs. D. C. Griffith, took the care of him and his sister, and their love for and godly training of these found fruitage in two exemplary lives.

Shelton graduated at Mississippi College with distinction at the age of 19 years and was associated with his father, Mr. Wirt Haynes of Jones-town, Miss., in business at the time of his death.

He was unusually bright, amiable in disposition, temperate in his habits popular with his fellows, and pious in his life.

He was 23 years old when God called him from this to a world more beautiful and more glorious.

On Sunday, February 13, 1921, he

was buried at Silver Creek, and the great crowds attending the funeral and the many beautiful floral offerings attested the love and the respect the many had for the dear dead boy.

Loosed is the silver chord,

Broken is the golden bowl,

Yet it is the work of the Lord,

Calling home another soul.

His Pastor.



APPARENTLY there never was a time when expenditures for improvements and new machinery was less justifiable than now, BUT—on the other hand, never was there such a difference between the prices of low and high grades.

There will necessarily be a lighter crop of cotton and the ginners whose outfits enable them to give their customers the best SAMPLE will get the cotton—the others will be idle.

MUNGER SYSTEM OUT-FITS produce the best sample and the biggest turnout at the lowest operating costs.

Look your outfit over now, while it is time, see what you need to bring it up-to-date, and order from us promptly any new machines, parts or repairs.

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WARDS OFF MALARIA AND RESTORES STRENGTH. TRY IT.
If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

**Not Spring Fever
But Malaria
CAUSES THAT LAZY
TIRED FEELING.**

NEWS IN THE CIRCLE (Martin Ball.)

NEWS IN THE CIRCLE. Martin Ball.

Judson College, Ala., has the assurance that as soon as \$135,000 more go to the school from the campaign fund \$100,000 additional will be given the college by the General Education Board. In addition to that the Board has promised \$50,000 more when the denomination shall raise another \$100,000 which is not provided for in the campaign. That sounds good.

Pastor W. C. Kirkland was recently aided in a gracious meeting Bellwood, Ala., by Evangelist A. V. Reese. There were 75 additions most of them by baptism. The singing was led by Mr. John O. Beall. A large number of additions were older citizens of the town.

Rev. A. L. Stephens, who has served in Alabama, for several years as Assistant Sunday School Secretary has resigned to accept a similar position in North Carolina.

Evangelist Crisum has recently closed a fine meeting at Baird, Texas. There were 129 additions to the church. The church paid the Crisum party \$1,000 for their services.

In a meeting recently held by Pastor Jas. B. Leavell in his church in Houston, Texas, there were 103 additions in one day. The church will move April 3 into a large city auditorium preparatory to erecting their new house of worship.

Pastor J. W. Gillon, of Mayfield, Ky., had for his help in a meeting Dr. F. F. Gibson of the Walnut Street church Louisville, Ky. Sixty-nine were added to the church—60 by baptism.

According to figures furnished by Dr. W. J. McGothlin of Furman University, the Baptist of South Carolina have doubled their contribution each period of five years for the last fifty years.

Col. Jos. N. Brown, of Anderson, S. C., has willed his law library to Furman University, Greenville, S. C. Furman opens a law department next fall and the action of Col. Brown is particularly appropriate.

Pastor J. R. Nutt, of Lufkin, Texas, closed a great meeting with his church, March 20. There were 118 additions. He was aided in the singing by J. L. Blankenship and Mrs. Blankenship. Bro. Nutt has fine evangelistic gifts.

A wonderful revival was just closed in the First church, Waco, Texas. There were 203 additions. Pastor Dawson was aided by Evangelist Charles F. Taylor and his party. It is said to have been the greatest re-

vival in the church since the days of Maj. W. E. Penn.

On March 6 the First church, Houston, Texas, had 1,756 in the Sunday School. It appears to be racing with the Central Church of Dallas, which had on the same date 1,474. This was not a special day either.

It is stated that Rev. Claude W. Kelley has accepted a call to the pastorate of the First church, Hot Springs, Ark. There is no more important pastorate than this in the Southern Convention.

The program of the First Annual Georgia Baptist Sunday School Convention appears in the Christian Index. It is a strong program and has some of our best Sunday School men on it. It meets with the Tabernacle Church, Atlanta, April 5.

The papers announce the fact that Pastor W. M. Bostick has resigned the pastorate of the First church, Winona and accepted the call from the Bellevue church, Memphis, Tenn. We are not acquainted with the Bellevue church, but we do know that many of the Lord's saints live in Winona.

It is announced that Dr. A. C. Dixon will conduct a two weeks' campaign in New Orleans, La., beginning March 31. The meeting will be held in the Coliseum church. We look for large results.

Rev. Fleetwood Ball is aiding Pastor Clarence Asbill in a series of meetings in the Calvary church, Cairo, Ill. This is said to be a difficult field. The "Sword of the Spirit" is quick and powerful.

Rev. J. R. G. Hewlett will preach for the church at Clarksdale the first Sunday in April, at which time the church expects to call a pastor. Bro. Hewlett will aid all in his power to settle the right man in that important field.

THE BAPTIST MEMORIAL HOSPITAL

How We May Help and not Hinder the Work of Our Hospital.

I have just returned from the Baptist Memorial Hospital, where we took our little R. A., Jr., for an operation, which resulted in removing two and one half quarts of pus from his right lung, caused from a severe attack of pneumonia. After the operation and because of the physical condition of our boy, we kept him in the Hospital nearly three weeks, during which time, Mrs. Eddleman and I had ample time to become thoroughly familiar with our Hospital and its work from the office to the eighth floor. May I parenthetically state that, while I have visited the sick in a number of our hospitals and have seen many serious operations, I have never had the opportunity of making a close and careful study of the work of our hospitals and their relation to the Kingdom before.

It was my pleasure to meet Dr. Bethea, the new superintendent of God.

I was in his office and came in contact with him frequently and may I say that the entire Baptist brotherhood of Arkansas, Tennessee and Mississippi should indeed count themselves fortunate in having at the head of our great hospital, a man with the ability, tact and experience that Dr. Bethea has. He is indeed a Christian gentleman, worthy and well qualified for the position. One of the things that he said in our conversation that impressed me much was, "So long as I am connected with this Hospital it must render the highest and most efficient service possible to the sick; else, it fails to function properly and is not worthy of the support of our people."

Miss Archer, the head nurse, is indeed a fine Christian character; a woman of unusual culture and has the respect and love of all the nurses. And, by the way, a finer group of young ladies is not to be found in the land than those at the Baptist Memorial Hospital. They are kind, gentle and faithful. Two of them are graduates from the Training School at Louisville, Kentucky, and, also, classmates of ours, namely, Miss Garribedeau and Miss Morton. Some of these young women are preparing for service on the foreign fields. There is an insufficiency of nurses in the Hospital and some of our young ladies, graduating from our Baptist Colleges this session could not do a greater thing than to give themselves to this great work.

It was indeed a happy experience to meet with Dr. Jeffries, the pastor, and to be with him and the inmates of the Hospital in their Monday night prayer service. Dr. Jeffries is doing a fine work there and is much loved by all.

As to the equipments, there is one of the best X-Ray outfits in the X-Ray Department to be found in all of the South. In fact, all the equipment of the hospital can scarcely be surpassed by any in the South.

Some of the very best surgeons in this country live in Memphis and operate at the hospital day and night. It gives me joy to state that during our stay there we did not see one thing on the part of the doctors, interns, nurses or any of the officials that would provoke the least criticism.

Now, may I suggest two or three things which I believe with all my heart will be helpful. First, let us pray for our hospital forces, for prayer is an absolute necessity, and is fundamentally essential, not only in the life of the individual, but in the life of any great institution. Second, let us read and study carefully the rules and regulations of our hospital and thus endeavor to observe them to the letter. Should any mistake be made on the part of any of the members of the hospital (for they are not perfect, just as we are not perfect), if we will go to them, it is useless for me to say, it will be corrected. They are not only glad to correct their mistakes, but are ready to serve for the best interest of all concerned. Third, we should faithfully and promptly meet our pledges to the Seventy-Five Million Dollar Fund, just as we would redeem our note or pledge at a bank; for these pledges were made unto

the interest of our Lord's Kingdom and greatly enlarge the efficiency of our hospital in serving and meeting the needs of suffering humanity.

Yours in Christian Love,
R. A. EDDLEMAN,
Pastor, Tutwiler, Miss.

RESOLUTIONS

Duck Hill, Miss., March 5.

Whereas, the Great Ruler of the Universe, our Heavenly Father, in his infinite wisdom has called from our midst a faithful brother, James S. Manly, a faithful member of Montgomery Lodge 519 F. & A. M.

Therefore be it resolved: That we in token of our respect to his memory and appreciation of his good life and example among us, write in the records of this lodge the following memorial:

"Brother James S. Manly, son of Rev. B. S. Manly and Sarah Rudolph, who died on March 1, 1921, was born in Tuscaloosa, Ala., October 4, 1842; was educated as a mechanical engineer; entered, at nineteen years of age the service of the Confederate government, serving four years in the gun shops and turning out some of the famous cannon used in the Civil War. After the war he became interested in cotton compresses, being manager of various plants. His mechanical ability soon made him construction engineer and later consulting engineer of large compress companies.

Brother Manly was a member of the Baptist church from early life. He took an active part in both church and Sunday school work, lived a consistent Christian life, and through his long months of suffering in his last illness showed such patience and simple faith in the love and goodness of God that he was an inspiration to all who visited him.

Brother Manly came to Montgomery Lodge No. 519 F. & A. M. by demit from the Grand Lodge of Alabama and has been a faithful brother among us. The Grand Master of the Universe has called him but we hope to meet him again with him in that Celestial Lodge above, not made with hands, eternal in the heavens.

Be it further resolved that the sympathy of this lodge be extended to his wife, Mary Julia Manly, and their children, and a copy of these resolutions be sent to her."

S. S. CARUTHERS,
C. P. HEMPHILL,
P. B. KEMP, Committee.

A CORRECTION.

I find that in printing the minutes of the Lebanon Association, the printer did not credit to the Lucedale Baptist church, the amount of contribution made by that church during the past year. They paid in for home expenses, \$1,714.90, to the 75 Million Campaign \$494.25. I am sorry that such a mistake was made especially about such a fine church as Lucedale and such a great pastor as Brother Lofton.

(Signed) J. L. JOHNSON,
Clerk Lebanon Association.

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"Travel Free From Worry."

MISSISSIPPI BAPTIST STUDENT MISSIONARY MOVEMENT.

The Mississippi Baptist Student Missionary Movement met March 8, 1921, at Laurel, Mississippi, with the State S. S. and B. Y. P. U. Convention. A business meeting was held Wednesday morning at which time we adopted a new constitution, elected new officers for the coming year, and changed the name to M. B. S. M. The officers elected were as follows:

President—R. L. Caylor, M. C.
Vice Presidents—E. L. Douglas, M. C.; Miss Corinne Byrd, M. W. C.; Miss Marjorie Gillis, H. C.; Miss Mariam Romey, M. S. C. W.; Mr. J. D. Woods, C. M. C.

Corresponding Secretary—Miss Madge Flourney, H. C.

Recording Secretary—Miss Erma Mitchell, M. W. C.

Assistant Recording Secretary—Miss McCrow.

Treasurer—Mr. Estus Rushing, M. C.

Dr. Y. E. Mullins made an address on the "Student Volunteer" Wednesday afternoon at 4 o'clock. The address was very inspiring and was enjoyed by all. At the close of the service he asked all who were volunteers to stand, and then asked if there were others who would surrender their lives for service; there were 130 who stood; thus signifying their willingness to sacrifice their lives.

At 5:30 Wednesday afternoon the Student Volunteer Banquet was held at the Pinchurst Hotel. Mr. Wills, a returned missionary from China spoke to the band about the work in that great field; his talk was effective and helpful. We all determined to better prepare ourselves for the work of the Master. This was a glorious hour spent together.

Let's all work and put more zeal into this splendid movement, and have a separate convention.

MISS ALYNER BARKSDALE,
Reporter.

CONSTITUTION AND BY-LAWS of the

Baptist Student Missionary Movement of Mississippi.

PREAMBLE

We, the Baptist students of the State of Mississippi, who are vitally Student Missionary Movement and interested in the work of the Baptist who are desirous of carrying out the principles and ideals of same do organize and adopt the following Constitution and By-Laws:

Article I. Name.

This organization shall be known as the Baptist Student Missionary Movement of the State of Mississippi.

Article II. Object.

The object shall be:

1. The stimulation, development and maintenance among all Baptist students in Mississippi of an intelligent and aggressive interest in missions at home and abroad.

2. The securing among all Baptists of the best possible preparation for effective Christian service.

3. The aiding of Baptist Mission Boards and societies in calling out and securing a sufficient number of students to meet the needs of the various lines of work they are undertaking.

4. The helping of all Baptist students to realize the responsibility resting upon them to promote by prayer, by gifts and every other proper method, the missionary enterprise at home and abroad.

Article III. Representation.

The membership shall consist of Baptist students in all classes of Baptist schools, also Baptist students in State and independent institutions in the State of Mississippi, who are duly elected messengers of the school they represent.

Each school shall be entitled to five messengers, and two additional messengers for every twenty-five students enrolled over and above fifty.

Article IV. Officers.

The officers shall be: A President, who shall be a volunteer; a vice-president from each Baptist school and independent institutions, same to be nominated by the group or school they represent; corresponding secretary; recording secretary; assistant recording secretary; and treasurer.

Article V. Committees.

The Baptist Student Missionary Movement of Mississippi shall have an executive committee, study course committee, program committee, and nominating committee.

This last named committee shall be elected at the opening session of each annual convention.

Article VI. Elections.

The officers of the Baptist Student Missionary Movement of Mississippi shall be nominated by the nominating committee and elected for the succeeding year by the body at the business session of the annual meeting.

Article VII. Meetings.

The annual meetings shall be with the Sunday School and B. Y. P. U. convention, or at such time and place as may be determined by the executive committee.

Article VIII. Amendments.

This constitution may be altered or amended by a two-thirds majority vote at any annual business meeting.

BY-LAWS.

Article 1. Duties of Officers.

Section 1. The President shall preside at the annual meeting of the Baptist Student Missionary Convention and at the meetings of the executive committee; shall appoint all committees not otherwise provided for, and shall be ex-officio member of all standing committees. He may call special meetings of the executive committee when, in his judgment, a meeting is needed, or at the request of five members of the executive committee.

Section 2. The vice-president shall seek to promote all interests of the Baptist Student Missionary Movement in their respective colleges. They shall be expected to attend the annual meetings of the Baptist Student Missionary Movement of Mississippi.

Section 4. The recording secretary shall keep accurate records of the executive committee and the annual meetings of the Baptist Student Missionary convention of Mississippi.

The assistant recording secretary shall assist in keeping the records and in the absence of the recording secretary shall serve in his or her place.

Section 5. The treasurer shall be responsible for receiving and disbursing all money, under the direction of the executive committee.

Article II. Committees.

Section 1. The study course committee shall consist of the vice-presidents from each school represented or entitled to be represented. The duty of the committee shall be to interest and enlist the students in their respective colleges in the mission study course outlined by the Baptist Student Missionary Movement and to conduct all correspondence regarding such courses.

Section 2. The program committee shall prepare the program and work in co-operation with the committee from the Sunday School and B. Y. P. U. Convention.

Section 3. The nominating committee shall be nominated from the floor of the Baptist Student Missionary Convention of Mississippi and consist of five members, representing five schools, elected by the body at the annual business meeting. The committee shall report at a later hour of the Convention.

Section 4. The executive committee shall be composed of the officers of the convention. Five shall constitute a quorum. The committee shall meet at the call of the president and shall have power to transact business between annual meetings of the convention and shall report at each annual session what has been done toward carrying out the objects of the organization.

Article III. Amendments.

These by-laws may be altered or amended by a two-thirds majority vote at its regular annual meeting.

OBITUARY.

On February 19, Mr. John I. Bass died at his home in Collins. His long and used armor he thus laid down and took up his merited heavenly crown.

Bro. Bass was ever loyal to his pastor, faithful to his church, devoted to his family and considerate of the welfare of both friend and foe.

He was an optimist and saw the flowers among the thorns, the sunshine piercing the shadows and the silver lining to every cloud. Hence he was ever cheerful and to him life was sweet.

We mourn his unexpected going, yet our loss is heaven's gain.

A FORMER PASTOR.

A BRAND NEW STORY FROM THE FAMINE FIELD

I want you all to see this picture. Mr. Yuan, one of our evangelists, has just related to me the following story:

The house had been torn down for fuel—the husband had died of typhus—the poor mother and two year old babe are now begging for bread. Owing to extreme weakness she can no longer carry the child which must be left to starve at the road side! The mother starts off crying as she walks away but her mother heart calls her back again and again to her babe which she no longer can carry. A Chinese gentleman passed that way, and seeing the mother's strange movements inquired whether she wanted to sell the child, and for how much. "I will let you have the child for \$40," said the distressed mother. The man refused to pay so much for the little

one. "Then I will give you the child if you will be kind enough to take it and feed it," she remarked. Thereupon he gave her a dollar and told her to keep the child, and further comforted the mother by telling her that the relief committee would soon arrive in that section to help save her and her little one.

What would you do in a case like this?

The Present Situation in Shantung

Counties involved -----44
Population of this area -----7,200,000
Actual sufferers Feb. 1 -----2,700,000
Disbursed to date, Feb. 12 -----\$313,000
Needed for three months, \$1.00 per capita per mensem to save life -----\$9,000,000

The affected area is increasing and the need in all the fields is growing greater. What would you do in a case like this at your very doors?

J. W. LOWE.

Tsinan, China.

Mississippi's Best Store

KENNINGTON'S
JACKSON, MISS.

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WORK OF THE HIGHEST QUALITY
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Business College
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"WHEELER STUDENTS GET THE BEST POSITIONS"
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Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: arly Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices: Prepaid 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express parcel post. Prices: 100 for 50c; 200, 85c; collect, \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. **UNION PLANT COMPANY, TEXARKANA, ARK.**

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monocaceticacidester of Salicylicacid.

GET THE MONEY FOR BURYING THE DEAD.

In issue of March 24th Brother Patterson, of Como, acknowledges writing under the above caption in issue of March 3rd, and according to promise I will briefly review his article, putting in quotations the things in my original article to which he seems to object, and also the statements in his article to which I object. This will save the reader time and shorten the work for all concerned.

I want to first thank Brother Patterson for his gracious compliment, as to my standing as a preacher and pastor, and assure him that this reply to his article is in the spirit of brotherly love, and in hope that candid discussion of the question involved will be helpful to the readers of this paper in general.

In my original article of January 27th I took the position that "funeral services should not be so arranged as to conflict with preaching services where it could be avoided without injustice to the bereaved," and stated further that "there was something like an unwritten law in the realm of public opinion that a preacher should answer anybody's call for a funeral, regardless of the nature or importance of his personal engagements at that hour." I further stated that "it is generally agreed among Baptists that a preacher's salary, though sometimes very inadequate, is intended as a full compensation for all the services he can render for the people of his charge, unless it be some service which necessitates unusual expense, and which is usually borne by the people in whose interest the service is rendered," and the writer claimed "thorough contentment" with such arrangement, but did challenge the right of the general public "to expect a preacher to travel, at his own expense, anywhere, in any sort of weather, at any time, and in utter disregard of his own arrangements with his own people, and conduct funeral services without any compensation whatever."

Brother Patterson makes no mention at all of this my first and major contention, and we can but presume that he agrees that I am right, but by the caption, "Get the Money for Burying Our Dead," he implies and in the body of the article he charges that "in this day and time it seems that the one idea of everybody, even the pastors in some of our churches, on occasions of death, is to get the money." This, as I see it, is an unwarranted statement, reflecting on our people in general, and on our faithful and unselfish pastors in particular. No true pastor, on this or any other continent, has ever conducted a funeral with money getting as his chief object, neither is the pay roll of his church a matter of primary consideration with him. If Brother Patterson knows of people and pastors like that, then with 3,000,000 Baptists, and great companies of other Christian men and women of our great Southland, I bow my head in shame. But he says "under ordinary circumstances a pastor should be willing to go to rich and poor, in times of death, without a thought of compensation, only in cases of unusual expense," and then graciously adds in parenthesis, "and

most of them are." But, brother, who is denying that? Who is failing to do that? Where can a preacher be found who is not more than willing to render this sacred service, under ordinary circumstances, without a thought of compensation? But what about the extraordinary circumstances and the extraordinary expenses incident to such services? Since the writer wrote his first article he was called upon to turn away from his own engagements, meet the train, carry a deceased man's brother over 20 miles of muddy road, preach a funeral, spending almost an entire day, and yet not the slightest mention of necessary expense. I very fondly hope that future generations will be more considerate than that, and am willing to bear criticism, if needs be, in order to bring gross injustice like that to the attention of our people.

Further down in his article Brother Patterson says, "A preacher should be on the alert all the time to comfort his flock in time of trouble, and bury the dead, even though they do not belong to his church, or any church, without compensation, only in unusual cases of expense." Again I answer there is no difference between us on that point. It is the unusual, the extraordinary and the unreasonable demands of this kind that I am writing about.

Brother Patterson further says, "The pastor must remember that may be many of his churches, in trying to keep him on the pay roll, have to make many sacrifices." Personally, if I thought my people were really making a sacrifice to keep me on the pay roll I would resign at once. "The laborer is worthy of his hire," Luke 10:7. If this is not true of the pastor he should resign. If it is true then it can not be a sacrifice to keep him on the pay roll.

Perhaps the most painful insinuation made by Brother Patterson is near the close of his article where he says: "I am ready to pay them all the time like doctors for services they actually perform, and then do without them only as we actually need them." Are we to understand, brother, that preachers among us are being paid for services they do not actually perform, and that they render services the people do not actually need. If this be true, then our church should immediately dispense with all unnecessary services on the part of pastors, reduce their salaries to just what they should be, and thus eliminate all needless and fruitless services.

I am just hoping, however, that Brother Patterson has not meant for us to take him so seriously regarding these several statements I have just reviewed.

B. F. WHITTEN.

Coldwater, Miss.

Dear Dr. Love:

Yours of Jan. 15 to hand * * * The second \$5,000 for famine relief has arrived.

Yes, I am sure it is obligatory on us Southern Baptists to do all we can to relieve those starving people with the many other people in the different parts of the world. However, I hope it will not interfere at all with our giving to the regular work. It seems that there is going to be a tremendous amount given to this cause,

but it will not meet the needs I am sure, they are great almost beyond conception. And they will go on increasing until the wheat harvest. There is no danger of overlapping as the plan is for it to be directed by one general committee, through sub-committees.

The last place I superintended distribution was at our out station, Sing Yang. There we gave out over a thousand barrels of flour in four days to families containing over 4,000 mouths (as the Chinese say). I wish you could have seen the changed expression on their faces as they started back home with their bags on their back; no doubt they were thinking of the happiness it would bring to their homes to have food again. O, how eagerly they did wait at the gate for their turn. The soldiers that were keeping guard were instructed to turn in about 20 at a time, but they would rush by them in spite of all their attempts to stop them, all in good humor—surely they are the most patient people in the world. It was just before their New Year which corresponds to our Christmas. I would say to some of them, "Now you can have a happy New Year." They would, all smiles, reply, "K oh Buz-z." (Yes, indeed).

Oh, if we can only follow up this with preaching, preaching, preaching the way of life, everywhere in these sections! I would be for shutting up the school houses for a while and all hands getting out to give them the gospel while this marvelous kindness on the part of God's people is fresh in their minds.

There need be no fear of making beggars of these people; they are the farming class and will gladly stay by and go to work on their farms as soon as they are able to do so. Indeed they are needed to be there at work on their farms right now and cultivate the crop starting off so nicely.

We have attempted in Ching Chow to employ some famine refugees in work to improve our premises; but they are too weak to work, and as for working on our buildings, there are no skilled workmen among them.

Thank you for your sympathy and prayers in this rather trying work. If only the good Lord will spare us from an epidemic of famine (typhus) fever, and we are encouraged to hope He will, for whereas it has already broken out by this time seven years ago, there is nothing in the way of an epidemic yet.

I am glad to report all well in our mission.

May God bless you and all the brethren so faithfully standing by us over here in this and all our work.

Yours in Christ,

D. W. HERRING,

Southern Baptist Mission, Ching Chow, Honan, China.

HEBRON.

The W. M. S. of Hebron Baptist Church, New Hebron, Miss., out of their liberality sent to us three boxes of groceries valued at twenty five dollars. Each box was full of good things to eat. We wish to express to this people our sincere gratitude for this kind remembrance. In these hard times this will go a long way for us while we are in school.

N. J. and MRS. N. J. LEE.

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and drives off the rash and pimples. Harmless, soothing, fragrant.

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This new collection of songs will surely Schools and Sacred Meetings generally. De-Children's Songs, Miscellaneous Songs and partments: Songs of Service, Gospel Songs, please you. Adapted to the needs of Sunday Hymns. Printed in both Notations. Fine collection of Sacred Music. Price 35c; Dots. \$3.60 prepaid. Sample copy mailed for 25c. HILDEBRAND-BURNETT CO., Basic, Va.

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Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

FORGOTTEN

He had been active so long, when at last came the day he must go.

Then he suddenly dropped out of sight.

Another took his place.

We were busy.

**THE WORLD MOVED ON. WE FORGOT. WHO FORGOT?
YOU AND I AND ALL OF US.**

How little we know of the hardships to which he is subjected, possibly among strangers.

Think of his pitiful effort to support himself as a book agent, a seller of insurance, a night watchman, an elevator boy.

REMEMBERED

But now a notable thing is coming to pass.

The aged minister has a new advocate.

The new Board of the Southern Baptist Convention is laying plans for his relief.

Is also providing Annuities at 68.

Think of that!—Annuities at 68.

Disability Annuities when health is gone.

Think of that—Disability Annuities when health is gone.

Give us an Annuity Bond.

Remember us in your will.

Wm. LUNSFORD, Cor. Sec'y

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